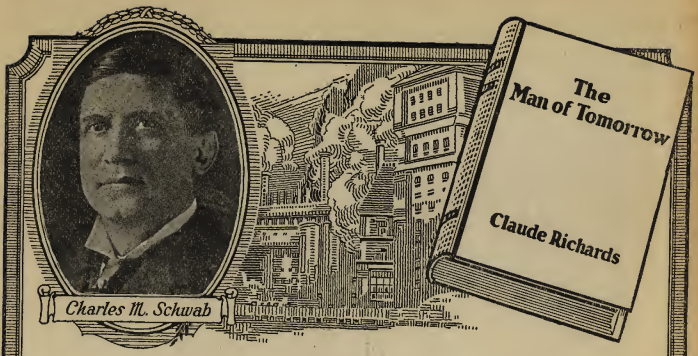
THE
# Juvenile Instructor

VOL. 55 MARCH, 1920 NO. 3

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## True Leadership

*By N. T. Porter at Sunday School Convention of Salt Lake and Liberty Stakes held at Barratt Hall, Salt Lake City, January 25, 1920*

Thinking last night on this topic that was assigned me, for todays' exercises, I saw a vision. There was before me a large multitude and just before that multitude a wide open space and in this open space there was one level slightly above the other—in all five levels. There was a feeling of suspense and anxiety, when a voice spake and said: "All of you who are simple in your tastes, simple in your habits, simple in your dress, simple in your lives, stand upon your feet," and a great number in that multitude stood upon their feet—and the voice spake again and said, "move forward on to the first level," and they so moved. And the voice spake again and said to those who had moved forward, "All among you who are clean in mind, who have in your mental chambers no filth or obscenity, no vulgarity or coarseness, move forward on to the second level, and a number occupying the first level so moved. And the voice spake again to those on the second level and said, "All ye of sweetened spirits, a spirit free from revenge, from malice, from animosity, move forward on to the third level, and a portion of those on the second level moved forward to the third. And the voice spake again and said, "All ye of simple habits and simple lives, of clean minds, and of sweetened spirits full of compassion, and who have in you a yearning to do and to serve, move forward to the next level," and a portion of those on the third leved so moved. And the voice spake again to those occupying the fourth level and said, "All ye of simple lives, of clean minds, with a spirit full of compassion, and with a yearning to serve, who have your feet upon the rock of faith and your vision along the eternal way and your confidence absolute in God's laws, move forward to the next level" and a few so moved. And the voice spake again and said, "Ye of the simple life, of the clean mind, of the sweetened spirit, of the desire to serve, and standing upon the rock of faith, of ye shall I make my leaders; not because of your birth, not because of your culture, not because of your genius, not because of your position, but because *you are what you are* and by that power you exercise control over the minds and actions of men."

"May God help us, as I know he will, to move to the fifth level. Amen."

BRIGADIER-GENERAL RICHARD W. YOUNG
April 19, 1858—December 27, 1919

VOL. 55 MARCH, 1920 No. 3

# The Sunday School: Its Development and Present Day Problems

*By Adam S. Bennion*

"LOST—A BOY"

"Not kidnapped by bandits and hidden in a cave to weep and starve and rouse a nation to frenzied searching. Were that the case a thousand men would rise to the rescue if need be. Unfortunately, the losing of the lad is without any dramatic excitement though very sad and very real.

"The fact is his father lost him. Being too busy to sit with him at the fireside and answer his trivial questions during the years when the fathers are the only great heroes of the boys, he let go his hold upon him.

"Yes, his mother lost him. Being much engrossed in her teas, dinners, and club programs, she let the maid hear the boy say his prayers and thus her grip slipped and the boy was lost to his home.

"Aye, the church lost him. Being so much occupied with sermons for the wise and elderly who pay the bills, and having good care for dignity, the minister was unmindful of the human feelings of the boy in the pew, and made no provision in sermon or song or manly sport for his boyishness.

"Aye, the Sunday School lost him. The teachers, all too busy with work-a-day affairs, were content with eleventh hour preparation, and unresponsive to the real life of the boy they wearied through commonplace lessons until his boyish nature rebelled and led him afield on Sunday mornings. And so the church and many sad-hearted parents are now looking earnestly for the lost boy."

Nor is there only one boy lost. According to our annual statistical report, the average attendance at Sunday School is approximately 60 percent, which means that for every 60 boys and girls we have there are 40 we haven't and if we take into consideration the number who are not enrolled at all it is clear that for every one whom we have in Sunday School, there is one gone. Nor is this condition confined to the Sunday Schools. A recent report on Lesser Priesthood work indicates that of 23,974 deacons 11,206 or 45 percent are inactive. Of 11,925 teachers, 6,701 or 60 percent

are inactive. Of 9,402 priests 5,744 or 61 percent are inactive.

We live in perilous times. Witness the recent steel strike, the railroad strike in England, the police strike in Boston with its attendant lawlessness. The recent calamitous outbreak in Omaha, where men were little better than beasts in their lust for blood. Witness the social unrest everywhere —the Bolshevist and I. W. W. uprisings with our established constitutional government. The very foundations of our civilization are threatened.

The call today as perhaps never before is for the Gospel of Jesus Christ —that its real spirit may be implanted in the hearts of men until it becomes an actuating force to guide and assist their lives.

What can the Sunday Schools do in this critical hour? Much—very much indeed, if its leaders can but catch the spirit that has prompted in all ages the organization of Sunday School work and rise to the issue embued with genuine Sunday School ideals.

Let us turn back the pages of history to catch a glimpse of the purposes of Sunday School work as revealed in its progress. As H. F. Cope says, "We look back that we may the better go forward." I presume that no one can turn to a particular date in the history of the world and say "upon this day, the Sunday School had its origin." Mark Twain good naturedly pointed out that a boy ought to have been happy in the Garden of Eden—"there was no Sunday School there." But evidence is pretty complete that at an early date in Israel the work of the Sunday School was more or less fully carried on.

Josephus claims that from the days of Moses it was the custom of the Jews to assemble in their synagogues every Sabbath, not only to hear the law but to learn it accurately, and that so thorough was this instruction of the young in the teachings of the law, that "if any one of us should be questioned concerning the laws, he would more easily repeat all than his own name."

In 941 B. C. Jehoshaphat sent teachers throughout the land to teach the law of the Lord. (II Chronicles. 17: 7-9.) In the days of Ezra, 536 B. C., according to Nehemiah, "So they read in the book of the law of God distinctly, and gave the sense and caused them to understand the reading."

In 70 B. C. the Jews established schools in connection with their synagogues in the hope that they might in part make up through education their loss of national life.

Origen of Alexandria, 185 to 254 A. D., a teacher of rare skill, gathered in the children of the churches of Alexandria to train them in religious work. He was so popular that he was forced to give up his secular teaching, and because he refused to accept pay for his religious instruction he was compelled to sell his library from which he received an annuity of 10c a day upon which to live. Surely the spirit of real Sunday School work had taken possession of him.

In the fourth century, Gregory the Fourth compelled attendance of children in Bible classes. This attitude prevailed largely to the middle ages. In 1524 Luther published his first catechism for religious instruction.

The beginning of the modern Sunday School dates from 1780. Robert Raikes (1736-1811) is called the father of the modern Sunday School. He was a printer and a publisher in England who had "eyes to see" and a generous heart to sympathize. "His mind was turned to this work by seeing from his window the neglected ragged children playing, quarreling, cursing and fighting and by hearing them use language too coarse to repeat."

In 1780, for the benefit of these children, he opened the Sooty Alley school. The children were required to come with "clean hands and faces, hair combed and such clothing as they

had." Genuine discipline was maintained, the boys being strapped and caned by Raikes himself. On the other hand, good behavior was rewarded by the presentation of Bibles, other books, games, shoes, clothing, etc. The inspiration to reach out in the interest of the boys and girls marks Raikes as a man of genuine Sunday School spirit.

The development of our own Latter-day Saint Sunday Schools dates from December 9, 1849. In a little log room 18 by 20 on the corner of Third South and First West streets, Salt Lake City, were called together about fifty Latter-day Saint children with the purpose as expressed by Brother Ballantyne himself: "I felt that the Gospel was too precious to myself to be withheld from the children. They ought to have the privilege of Gospel teaching—and that was the main purpose, to teach them the Gospel—because I felt it very precious to me, and I thought it would be precious to them, and it was my duty to do that."

In 1850 the Sunday School was given a permanent location in the 14th Ward Meetinghouse and in that year Brother Ballantyne was given two assistants to help him in the work,—Joseph Horne and Phineas Richards. In the years immediately following, various other schools were established. In 1852 schools were organized in the 4th, 10th, and 12th wards. In 1853 in the 7th, 16th, and Manti. In 1856 in the 15th, 17th, and Tooele. In 1857 at Draper and Farmington. In 1918 there were 1432 Sunday Schools. It is interesting to note that in the first school held there was no roll, no minutes—in fact no statistics were kept before 1872. In these early schools the Bible constituted the chief text, the students "read round," and in some schools the A. B. C.'s and other fundamentals of education were taught as well as spiritual doctrine. During these years each school was a distinct unit, no effort being made at consolidation.

In the history of the development of the Sunday Schools the following dates stand out with significant interest:

In 1866 George Q. Cannon, anxious to systematize the work after returning from his European Mission, was thoroughly convinced that we were in much need of missionary work here at home. He instituted the *Juvenile Instructor*, January 1, 1866. The same year a letter from Brother Wm. H. Shearman urged the need of union.

In 1867 a meeting was held in the interest of union at which George Q. Cannon presided. At this meeting was organized the "Parent Sunday School Union," and a committee was appointed to decide upon suitable material for the schools to study. Composing this committee were Brigham Young, Jr., Albert Carrington, and George A. Smith. Brother Cannon urged the use of the Bible, and Brother David O. Calder volunteered to teach the tonic sol-fa system.

In 1872 the Union became an active organization and monthly meetings were held.

In 1872-76 reports came in by counties.

In 1876 the reports came in by stakes—20 the first year.

On July 25, 1874, to celebrate the 25th anniversary of the Sunday Schools a music festival was held. A juvenile chorus and a band and orchestra furnished music. At this festival 10,000 buns were distributed to those present.

In 1876 a code of rules for the Sunday Schools was formulated as follows:

1. Every school should be as fully organized as possible. A complete organization consists of a superintendent, first and second assistant superintendents, secretary, librarian, treasurer, assistant secretary, assistant librarian and sufficient teachers.

2. The superintendent and his as-

sistants should see that all rules adopted for the school be strictly observed by the whole school, not forgetting to set a good example.

3. The secretary should keep a teacher's roll; and also take minutes of each school session, and the following Sunday morning, after calling the teachers' roll, read them in a clear, audible voice, for the acceptance of the school by vote. These minutes should be recorded in a suitable book, called the "Sunday School Record of .....Ward." He should also be prepared, when required to promptly make out a correct statistical report, which after being examined and approved by the superintendent, should be sent to the stake superintendent, and a copy kept on file. The secretary and his or her assistant should be good penmen, and take pleasure in keeping the record and reports neat, clean and ready for reference.

4. The librarian should have charge of all the books, cards, etc., preserve them in as good order as possible, and keep a correct register of all books loaned and returned.

5. The treasurer should keep a careful account of all funds received and expended for the school, and only disburse the same on orders from the secretary, which he should preserve as vouchers, when his accounts are audited.

6. Assistant officers should qualify themselves, and be ready to properly attend to the duties of their offices whenever needed.

7. The name and attendance of every pupil should be kept in a class register.

8. Officers, teachers and pupils should be punctual and regular in their attendance.

9. The school should be graded as far as practicable, and every pupil placed under a suitable teacher, and not allowed to change from one class to another without permission.

10. The school should be punctually opened by singing and prayer.

11. All male members of the school should strictly observe due respect on entering by uncovering the head, and on leaving, should keep the head uncovered until they reach the door.

12. No loud talking, or playing, or running in and out should be allowed during school hours.

13. Reading should be confined as much as possible to Church works, such as the Old and New Testaments, Book of Mormon, Doctrine and Covenants, Catechism, Sunday School Union Readers, cards, etc.

14. Children should be encouraged to learn portions of the Scriptures, Articles of Faith, Catechism, etc.

15. Reading exercises should be conducted with as little noise as possible, by each scholar reading, and answering questions, so as not to be heard by other classes.

16. The smallest children, where suitable teachers can be obtained should be taught orally, and, if possible, in a separate room.

17. The Sacrament of the Lord's Supper should be administered in the school, according to special counsel of the First Presidency.

18. The exercises should be made varied and interesting, with singing, instrumental music, brief addresses, asking questions, recitations, etc.

19. Those who address the school should use simple, easy language, and be brief, interesting and impressive, and always speak loud enough for every child to hear what is said.

20. The entire school should be encouraged to join with the choir in the singing.

21. After the reading exercises are over, the books used by each class should be kept together by a strap and buckle, with the number of the class marked on the strap.

22. Children should always leave the school in an orderly manner, and not be allowed to leave their places until after the benediction.

23. Quarterly reviews of the school should be held, in order that the par-

ents may see the progress of their children. Geo. Q. Canon, Gen'l Supt.
George Goddard, Ass't Supt.

In 1877 the Sacrament was introduced in the Sunday School.

In 1875 the Deseret Sunday School Musical Union was instituted.

In 1878 Sunday School missionaries were sent throughout the Church.

In 1892 a teachers' normal training class was organized at the B. Y. U.

In 1894, a Model Sunday School was conducted in Salt Lake, Ogden and Provo.

In 1891 the nickel Sunday was instituted—in 1917 the Dime Fund.

In 1893 the first Sunday School Stake conference was held.

In 1898, on November 28, and 29, a general Sunday School convention for the Church was held, with three sessions a day.

In 1899 the Jubilee Celebration of the 50th anniversary of the Sunday School was held.

The growth between 1849 and 1918 is indicated in the following table:

| | Schools | Teachers | Total Enrollment |
|---|---|---|---|
| 1849 | 1 | 1 | 50 |
| 1872 | 200 | 1,408 | 14,781 |
| 1899 | 982 | 13,932 | 119,998 |
| 1918 | 1430 | 20,330 | 192,382 |

In view of the fact that 10,000 of our young men were in the service of their country during this year (1918) it is safe to say that the total Sunday School enrollment would reach the 200,000 mark.

Publications:

1866—Juvenile Instructor.

1874—Original Songs and Music.

1877—Music Cards.

1879—First Book of our "Little Friends."

1880—Second Book of our "Little Friends."

1882—Joseph the Prophet.

1884—Deseret Sunday School Union Music Book.

1888—Children's Sunday School Hymn Book.

1891—Deseret Sunday School Song Book.

1892—Guide for the officers and teachers of Sunday School.

1892—Sunday School Work—Lectures by Karl G. Maeser.

1896—Sunday School Treatise.

1889—Deseret Sunday School Union Leaflets, over 2½ million copies.

1892—Book of Mormon Chart, Part I.

1897—Book of Mormon Chart, Part II.

1895—Bible Charts.

Various other cards and charts covering Sunday School efficiency have been issued and now the Deseret Sunday School Union publishes a complete set of textbooks for use in the various classes of the Sunday Schools of the Church. The last text to be added being a Teacher-Training manual on the art of teaching.

In the survey of the progress of Sunday Schools four cycles of development stand out.

First; The establishing of the Sunday School idea.

Second: Systematizing Sunday School work with a uniform standard for the Church at large.

Third: The fixing of the course of study.

Finally, the making for more efficient teaching.

(a) By putting textbooks in the hands of the pupils.

(b) By establishing Teacher-Training work.

This work was instituted in 1916 and in 1919 has been extended to include all of the organizations of the Church as well as the Sunday School in the hope that the teaching done in the Church may be raised to a uniform standard of excellence. As indicated at the outset of this paper, our big problem now seems to be such an efficient teaching of the Gospel of Jesus Christ as will establish a testi-

mony in the hearts of the children of the Latter-day Saints resulting in their living a complete Latter-day Saint life.

To achieve such an ideal four outstanding characteristics must dominate our teaching; characteristics made the more easily possible by the successful maintenance of Teacher-Training classes in every ward in the Church.

These four essential qualities are:

First, enthusiasm; second, love of and sympathy for children; third, mastery of the subject matter to be taught; fourth, an impelling spirit born of a genuine testimony of the Gospel.

First, enthusiasm. Witness the Cincinnati National League team in the baseball world today. It is at the top of its league because of good playing of course, and because coupled with that playing there has been an irresistible enthusiasm that makes for championship. Fancy the doctor, who though aware of possible inevitable results would salute a patient with the comment, "too bad, looks as though you can't last long." We pay him his fee in good part for the cheer he brings us—for the new grip that enables us to hold on a little harder. As Larson says, "A sunny disposition is to the talents of the mind what a sunny day is to the flowers of the field."

In the parade recently in honor of President Wilson I noticed a prancing, particularly fine horse going down the street. A bystander commented, "that horse surely feels his oats." Would that as teachers we might feel our intellectual oats!

Note the enthusiasm that the successful gardener puts into his work. Every flower to him calls forth new animation. He works with flowers because he delights in flowers. So with the Sunday School work. We may be sure that results worth while will be born of an enthusiasm that carries out work vigorously and joyously.

We say frequently we are engaged in Sunday School work. I am reminded of an experience on an Orem train going to one of the towns in the county to the south of us. Just ahead and across the aisle sat a little woman struggling with two irritable, restless, crying children. Presently the father came in from the compartment ahead reserved for smokers. Unmindful of the nervous strain of the children on their mother, he carelessly failed to offer his assistance and had been indulging in the pleasures of a cigarette while his wife went through the struggle with the children.

Quite in contrast to this couple was another one immediately ahead of me. The girl wore that fateful sparkler on the fourth finger of the left hand. The young fellow in question was all devotion. Little thought had he of the smoker ahead; he was all anxiety, mindful of her every wish. This couple was engaged! Would that the full meaning of engagement might prevail when we say that we are engaged in Sunday School work!

Second, love of and sympathy for children. We have all been impressed with the wonderful action of a magnet. From childhood we have observed it attract small particles and have wondered at its inherent power. The genuine teacher is a teacher who similarly possesses the magnetism that draws. Such magnetism lends force to the Scripture, "Come unto me." Too many of us, in the interest of discipline or false dignity, cultivate an unnaturalness that results in an aloofness rather than in the close communion with students. I am often reminded of a teacher who kept Tommy in after school. He was a lad thoroughly indifferent during school hours, unwilling to study, unconcerned about learning, but after school hours while being kept in was one of the best workers possible. Cleaning blackboards and straightening up the room were apparently his chief delights. The teacher observing this difference said to him, "Tommy, I can't understand

you, you are so different after school hours from what you are during school." "Isn't that funny," said Tommy, "I was just thinking the same thing about you."

A feeling of love and sympathy attendant upon perfect naturalness must bring teacher and pupil close together if best results are to be achieved. We learned at our conference held in June last that a particular boy in the 13th ward Sunday School provoked at something that had occurred at the school, had left the institution with the remark that it could go to——. The spirit of love and sympathy prompted the late Brother George Goddard in spite of that declaration to reach out for the boy who had misjudged and possibly misunderstood. The reward of that effort of love was the bringing back into the Sunday School of the 13th ward, him whom we now so highly honor as the President of our Church, President Heber J. Grant. As Sunday School teachers we may well ask ourselves the question "Whom have I reached out for during this past month?" Who has come into school or who has been made to participate in the school's activities because of my special efforts?"

Third, mastery of the subject matter. We admire mastery wherever found. We like to feel the confidence of reserve. We put our money in a bank with resources. Teachers above all other people ought to appreciate the uncomfortable feeling of an overdraft. Yet how many intellectual cases of overdraft on Sunday morning! Let us work for a good safe margin of deposits so that pupils can draw upon us freely with no suspicion of a collapse. In the world today there are so many wonderful sources from which to draw real, vital, interesting material. Teachers ought to drink at fountains of human knowledge. Read! Observe! Think! Teachers ought to do these three things that they may grow constantly and thereby become real leaders. Last spring, when chauffeurs were applying for the positions of drivers for the cars in Yellowstone Park, it was demanded that they know fully all details about the cars to be driven. That was their requirement in order that they might take parties on a pleasure trip.

Consider our position. We would pilot the car on which the children of the Lord are to take that greatest of all trips—the journey through life to eternity. The car—the Gospel of Jesus Christ. How we should labor to understand it—that there may be no wrecks along the way.

Fourth, Spirit—Born of a Testimony. Anyone who has encountered a man teaching or preaching under the inspiration of the Lord knows the force of the Spirit. It was that Spirit which transformed the boy Joseph Smith into a Prophet of the Lord. That Spirit which brings the glow to the face of our brethren when inspired. It whispers wonderfully to him who can hear. Yet we must shut out the poise and clamor of the world if we would hear. It is the spirit born of consecration to that which is holy. "There is a spirit in man; and the inspiration of the Almighty giveth him understanding." (Job 32:8.) It is the spirit born only of communion with the Father—a communion made possible by the prayer of humility.

The Doctrine and Covenants, Sec. 112:10 assures us: "Be thou therefore humble and the Lord thy God shall lead thee by the hand and give thee answer to thy prayers."

We need His guidance today if we ever needed it. I am reminded of the experience of President Hale of the Boise Stake. His little girl, sitting on his knee, was driving the auto with him. "Oh," said the mother from the rear seat, "You can drive the car?" "Yes, I can, when Daddy's hand is on the wheel."

As Sunday School teachers, leaders of the youth of Israel—Let's be sure that our Father's "hand is on the wheel."

## The Sick Friend

*By Annie Lynch*

"What a perfect day!" exclaimed Aunt Sarah Rich, as she gathered an armfull of roses from her garden. It was a perfect day. It was early in June and the city of Nauvoo was at its best. The site of Nauvoo is one of the most beautiful on the Mississippi River. From the river the ground rises gradually and presents a smooth surface with a plain at the summit.

The neat homes that reached three or four miles along the river and about the same distance back, were very attractive with their flower beds, while the cultivated farms evidenced the thrift of the Saints.

Overlooking the city, at the highest eminence, was the grey stone Temple with its gilded spire. Aunt Sarah's two story house was on the hill not far from the Temple, and as she stood on the porch she turned to the House of the Lord and thanked God that it was so near completion. Looking over the city she marveled that in so few years the Saints could have transformed the dreary waste into one of the busiest little cities in the west.

"No wonder we love Nauvoo!" she thought, "I do hope we don't have to leave it." A shadow passed over her face and unconsciously she sighed. Already the clouds were gathering. Nauvoo, the beautiful, was doomed. The mob was growing more bitter, and almost every day there were disgraceful scenes of riot and disorder. Only the night before, Brother B——a man seventy years old was taken from his home and abused by the infuriated mob.

Aunt Sarah's gloomy thoughts were interrupted by a knock on the back door. Hurrying to the kitchen she found Brother Heber C. Kimball. He stepped inside the house, closed the door and turning to Aunt Sarah exclaimed, "Hide me! Sister Rich, the mob are after me." They hurried to the front room for they knew there was no time to be lost.

"Where shall I hide you, Brother Kimball?" she asked. Glancing at her bed, she noticed her night cap, at once knew what to do and whispered: "Brother Kimball, put on my night cap and get into bed." After covering him up so as he appeared to be sleeping, his features hidden by the quilt, she returned to the front room and started to arrange her roses.

Soon there was a loud knock at the front door. Without the least fear, but self possessed and dignified, she answered it.

"We are after Heber C. Kimball, is he here? We must search the house," demanded one of the men. Graciously she consented.

"Certainly, make a search. Go up stairs, or any place you like, but I have a sick friend in the front room and I will ask you to be as quiet as possible so as not to waken her."

Their suspicion allayed by Aunt Sarah's coolness, the men glanced in the front room at "the sick old lady," then went up stairs and soon returned with the remark, "Not here."

Brother Heber C. Kimball at once recovered, took off his night cap, and after one of his hearty laughs said "Sister Rich, God bless you * * *

# Long Words in Religious Literature

*By Edwin F. Parry*

Boys and girls, when reading religious books, often stumble over big words that discourage them in their pursuit of knowledge. I do not refer to the sacred Scriptures—the Bible, Book of Mormon, etc. The text of these books can generally be read easily. But writers on religion and church history have the annoying habit of using big words that young people and many older ones have a struggle to pronounce and understand. It is unfortunate that such is the case. These words did not come from the ancient Scriptures. They have been introduced by men who sought to make religion hard to understand. Evidently this was for a selfish purpose. They did not want the common people to learn the plain teachings of the gospel of Christ. They wanted to build up a system of religion and express its teachings in high-sounding terms that would require specially-trained officials to teach it. This would enable them to over-awe the uneducated people, and force them to employ the learned priests to explain religious doctrines, for which they would have to be paid. Such men, of course, were not true followers of Jesus. They taught religion for money.

Now that these long-drawn-out terms are in use let us make the best of it by mastering their pronunciation and meaning. Young people generally love physical gymnastics, why not cultivate a liking for mental gymnastics? The one kind is good for strengthening the body, and the other is good for strengthening the mind. Let us discuss some of these words. This will help us to pronounce them and to understand their meaning.

Taking them in alphabetical order, we have a "jaw-breaker" to begin with: Anthropomorphology which the dictionary defines as "the application to God of terms **descriptive of** human beings." In other words, describing God as a man.

Apocalypse, (accent on the second syllable) from a Greek word meaning revelation, discovery. It is the sacerdotal name (another awful word, meaning priestly name) if you choose to call it such, of the book of Revelation, the last book of the New Testament. Whenever you see the strange word Apocalypse, remember the strange book written by the Apostle John, and found at the end of the Bible. Repeat the words a few times —Apocalypse, Revelation—and get them associated in your mind, so that when you see the one word it will bring to mind the other.

Associating new or strange words that you hear with common well-known words is a good way to get them fixed in your mind. The writer listened to a lecture on Africa many years ago. The lecturer, in the course of his descriptions, mentioned many strange geographical names. "You may not remember all these peculiar names," said he, but if you want to remember this one—Unyanyembe—just think of onion." Without any particular effort on the part of the writer, that word has remained with him these many years. The difficulty, however, with many of these strange theological terms, is there are no common words with which to liken them.

Take the word Antediluvian—what word of every-day use can you liken it to? Perhaps "Auntie Lou" will do. Antediluvian or Antediluvial refers to the people or the period before the flood. "Ante" means "before" and diluvium means flood or deluge.

Apocrypha, from the Greek word Apokryptein (to hide away) is applied to books whose genuineness or authenticity as inspired works is not

admitted, and consequently these books are not accepted as a part of the sacred compilation of scriptures. Some large Bibles contain several books that are not in the ordinary editions. These are known at the Apocrypha. The names of these books are: Esdras, Tobit, Judith, Esther, The Wisdom of Solomon, Ecclesiasticus, Baruch, The Song of the Three Holy Children, The History of Susanna, The History of the Destruction of Bel and the Dragon, the Prayer of Manasses, The Books of the Maccabees.

The Savior's declarations recorded in the fore part of the fifth chapter of Matthew are called Beatitudes. The word is from the Latin, beatitudo, meaning felicity of the highest kind; consummate bliss; blessedness.

Benediction—Latin, benedicto is familiar to us because used by us more frequently than many of the theological terms of Christianity. Its definition is given as the act of blessing; a blessing; an expression of blessing; prayer or kind wishes.

Eucharist, meaning a giving of thanks, is a name given to the Sacrament of the Lord's supper. It is seldom used by the Latter-day Saints. Communion is another name for this holy ordinance.

Ecclesiastical—of or pertaining to the church or its organization or government. Ecclesiastical history means Church history. An ecclesiast is a church official.

Episcopal means pertaining to bishops. An episcopal church is one governed by bishops.

Presbyter means an elder, and a presbyterian church is a church governed by elders. Neither of the two above terms are used to designate officers in the Latter-day Saints Church. We call a bishop a bishop and an elder an elder; and why not? They are shorter and more suitable terms. The first five books of the Old Testament are called the Pentateuch. Translated into simple English the term affords no enlightenment, for it just means "five books," but it is only used in reference to the five books of Moses—Genesis, Exodus, Leviticus, Numbers and Deuteronomy.

Septuagint (pronounced Septuajint) is the name given to a Greek version of the Old Testament. The name is derived from the tradition that it was translated by seventy or seventy-two inspired writers. It is the version referred to in the New Testament.

Transubstantiation means to change into another substance. It was used in reference to the emblems of bread and wine, in the Sacrament of the Lord's supper. The old belief was that these emblems when blest became the real flesh and blood of the Savior. Anti-transubstantiationalists are persons who are opposed to that doctrine. You and I belong to this class and may claim that extended triple-jointed title if we choose, but life is too short.

Transfiguration means a change of form or appearance.

Vulgate is the name given to a Latin version of the scriptures.

The above are not all the foreign terms in theological literature, but only a few of the most common ones. By knowing their meaning one will better understand religious writings.

Thinking cannot be clear till it has had expression.—We must write, or speak, or act our thoughts, or they will remain in a half torpid form.—Our feelings must have expression, or they will be as clouds, which, till they descend in rain, will never bring up fruit or flower.—So it is with all the inward feeling; expression gives them development.—Thought is the blossom; language the opening bud; action the fruit behind it.—H. W. Beecher.

PARENTS' CLASS, RUPERT, IDAHO

Front Row, Sitting, Left to Right: Teacher L. A. Manwill, Bishop David J. Borup; Counselor Wm. Bailey, Assistant Superintendent Julius A. Johannesen, Superintendent S. Fackrell, Assistant Su erintendent Wm. B. Cole, High Councilors Henry Catmul and Herman P. Fails. Average attendance, 70.

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**Organ of the Deseret Sunday School Union**

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SALT LAKE CITY, MARCH, 1920

## Prohibition

To many it will look as if the old, old, fight against the demon Rum was ended. Today we have national prohibition, something that was difficult to foresee only a few years ago. For some time past we have had state prohibition and now the law has gained a supremacy over the liquor traffic; but we must not imagine that the evils of liquor are over. "Eternal vigilance is the price of liberty," and there are already signs that a re-action in favor of liquor is setting in. It is our duty to protect ourselves and state and nation as far as possible against this reaction. This protection we must get by avoiding everything that is in the nature of a stimulant, and that is intoxicating to our feelings. Excessive pleasure, improper eating, the use of the stimulants in the form of coffee, tea and tobacco, all have their intoxicating effects upon our feelings. These habits may belong to the lesser intoxicating evils with which we have to contend, but which lead to the greater intoxications of liquor. We should, therefore, in the highest and best sense of the term observe the Word of Wisdom. It is necessary for our protection against temptation as well as in the interest of our health and happiness.

The curse of liquor was first individual, then it invaded the family life and threatened social ruin, and the commercial welfare of the nation. The liquor habit was touching and was laying its hand heavily upon the pocket-book of the nation as well as on that of the individual and family. The evil was tolerated as long as it was considered an individual affair. It was winked at as long as it was a social wrong, but when it touched heavily the pocket-book of the nation there was a general revolt against it. The

in-coming prosperity creates a feeling of recklessness and leads to intoxication of our feelings. The great war which we have just recently witnessed has brought home to the world the evils of drinking.

There is, however, a danger against which we must guard ourselves. People are prone to think that if a thing is declared unlawful nothing more need be done on their part to oppose it. Let the law take care of it. And they trust to the official duties of others and allow their individual sentiments to be neglected. As we preached prohibition before the state and national laws were enacted so should we continue to still lift our voices against not only the disposition to disregard the laws, but the disposition to neglect our duties in their enforcement.

## A New Witness for Joseph Smith

There is in the current number of The Arbitrator an article entitled, "The Kindly Fruits of the Earth," by J. H. Kellogg, M. D., LL. D., Fellow American Medical Association; Fellow of the Royal Society of Medicine; Editor of "Good Health Magazine," etc. Mr. Kellogg says that when he "first became interested in the biological diet by reading the works of Graham, now more than fifty years ago, *not a single medical authority could be found who recommended a non-flesh dietry.* On the contrary, it was unanimously maintained that flesh food was essential for the maintenance of sound health and vigor, notwithstanding the fact that men and women were to be found in India and other countries who had never tasted flesh food and whose ancestors for many centuries had abjured the flesh of animals from religious scruples. But a new day has dawned. Within the last twenty years, a number of physiologists have admitted the adequacy of a fleshless diet, and at the present time not a single authority of standing on the subject of diet maintains the necessity for using flesh. Nearly all, in fact, readily admit that flesh food may be wholly dispensed with and that without injury."

On reading this we were reminded that in this same month (February), 1833, the Prophet Joseph Smith advocated the same thing that Dr. Kellogg and other medical authorities are advocating at the present time. In a revelation which Joseph Smith says he received on the 27th day of February, 1833, there apears the following: "Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly. *And it is pleasing unto me that they should not be used* only in times of winter, or of cold, or famine." It is indeed gratifying to the Latter-day Saints to see Science confirming today what Joseph Smith taught eighty-seven years ago by Revelation. *W. A. M.*

## United Strtes Sunday School Attendance

The membership of the Sunday School is so constantly shifting that it may not be possible at any time to give in exact figures the numbr of members of the Sunday School there are in our country. The American Sunday School Union has, however, been doing some vevry careful compiling and it presents the following interesting and informing report:

Of the 56,554,470 persons of Sunday School age in our country at the time the statistics were gathered there were in the Sunday School 22,466,971, including those under religious instruction by Catholics, Jews, Latter-day Saints and other organizations in some way parallel to the work of Protestant evangelical Sunday School. Of the many millions not attending Sunday School 16,702,878 are in the rural districts and the remainder are in the city.—S. S. Executive.

# Topics of the Times

### THE LEAGUE OF NATIONS.

The League of Nations began to functionate on the 16th day of January, 1920, but the United States of America is not a member of the League, although the idea originated here. In his call to the nations for the first meeting, in Paris, President Wilson, after pointing out the deep significance attached to the meeting and the importance which it must assume in the eyes of the world, said:

"It will mark the beginning of a new era in international co-operation, and the first great step toward the ideal concert of nations. It will bring the League of Nations into being as a living force, devoted to the task of assisting the peoples of all countries in their desire for peace, prosperity and happiness. The President is convinced that its progress will accord with the noble purpose to which it is dedicated."

### PEACE TREATY.

Efforts are being made by both the Republican and Democratic leaders of the Senate to agree upon such modifications of the Lodge reservations to the Peace Treaty as will render it acceptable to the present members of the Peace League. The hope that this will be accomplished has been greatly strengthened by a recent letter from Viscount Grey, Ambassador from Great Britain to the United States, which was printed in the London *Times*. The Ambassador states at the outset that under the constitution of the United States the Senate is an independent element in a treaty-making power, and is entirely within its rights in making reservations in the acceptance of the treaty. Realizing that without the co-operation of this country the League will lack both moral and physical power, he is willing to make concessions in order to secure ratification, and he does not believe that the difficulties are insurmountable. Among other things he says:

"The great object of the League of Nations is to prevent future wars and to discourage from the beginning the growth of aggressive armaments which would lead to war. For this purpose it should operate immediately and begin here and now in the first years of peace to establish a reputation for justice, moderation and strength. Without the United States it will have neither the overwhelming physical nor moral force behind it that it should have or if it has the physical force it will not have the same degree of moral force, for it will be predominantly European and not a world organization and it will be tainted with all the inter-racial jealousies of Europe. With the United States in the League of Nations, war may be prevented and armaments discouraged, and it will not be in the power of the fretful nations of the world to disturb genuine peace. Without the League of Nations the old order of things will revive, the old consequences will recur, there will again be some great catastrophe of war in which the United States will again find itself compelled to intervene for the same reason and at no less or even greater cost than in 1917.

"It would be a mistake to suppose that the American people are prepared or wish to withdraw their influence in world affairs. The Americans differ among themselves as to

whether they could or should have entered the war sooner than they did. It is neither necessary nor profitable for foreigners to discuss this point now. What is common to all Americans and to all foreigners who know the facts is the unselfish, wholehearted spirit in which the American nation acted when it came into the war. The immediate adoption of compulsory military service and, even more, the rationing of food and fuel in those millions and millions of households over such a vast area, not by compulsion, but by purely voluntary action in response to an appeal which had no compulsion behind it, is a remarkable and even astonishing example of national spirit.

"That spirit is still there. It is as much a part of the nature and possibilities of the American people as any other characteristic. It is not possible for such a spirit to play such a part as it did in the war and then to relapse and be extinguished altogether. It would be a great mistake to suppose that because the citizens of the United States wish to limit their obligations they therefore propose to themselves to play a small part in the League of Nations."

A WONDERFUL VOTE

For the purpose of getting an index to public sentiment, an inter-collegiate vote on the Peace Treaty was recently taken in the United States. It was nation-wide in its scope, covering every state in the Union. The poll extended to 418 colleges and universities and a total of 139,788 votes were cast on the four propositions submitted. Those propositions were: Should the treaty be ratified without any reservations whatever? Should it be ratified with the "Lodge amendments"? Should a compromise be effected between the "Lodge amendments" and the reservations proposed by the Democrats, and, finally, should the League of Nations be wholly rejected? Every shade of opinion was afforded opportunity for expression.

The great significance of this nation-wide poll is to be found in the fact that out of 139,788 votes only 1 in 10, or 13,933 were cast against any league whatever. Nine out of 10 of all who cast votes in that great poll favored the creation of a league in some effective form, and less than one-fifth of the votes were in favor of the Lodge reservations.

It has been urged in belittlement of the value of this vote that the students in American colleges are but young men and women, inexperienced in public affairs and apt to be governed by the generous idealism properly characteristic of their years. If, for the sake of argument, the objection be accepted at its face value, then in its very essence it concedes that the idealism of America is for a League. This is in accord with that fine higher spirit which has ever animated this Nation in times demanding great decision.

A TOUCHING APPEAL.

The following quotation is taken from one of the numerous petitions and addresses which were sent to the United States Senate, asking for the ratification of the Peace Treaty and League of Nations:

"There are 8,000,000 dead men watching you every moment and listening to your every word. Picture these men as ranged around you while you talk. Imagine the senate chamber to be surrounded by ascending tiers of seats in circles that ever rise until 8,000,000 dead young men are seated and watching you with their sightless eyes.

"There they are, gentlemen. You cannot escape from them. There they are, all dead and all young. Eight million beautiful young men, the pick of the human race, and every one of them a corpse. Yet every one of these beings, with sunken eyes, is gazing at

you, calling to you, raising his bony hands in appeal."

EXTRADITION OF EX-KAISER.

A formal demand has been made upon the Dutch government by the Supreme Council of the League of Nations for the delivery of the ex-Kaiser to the agents of the League, that he may be placed on trial for "crimes against international morality and the sacredness of treaties." Among other things the note says:

"The Netherlands government is conversant with the incontrovertible reasons which imperiously exact that premeditated violations of international treaties as well as systematic disregard of the most sacred rules and rights of nations, should receive, as regards every one, including the highest-placed personalities, special punishment provided by the Peace Congress. The powers briefly recall among so many crimes the cynical violation of the neutrality of Belgium and Luxembourg, the barbarous and pitiless system of hostages, deportation en masse, the carrying off of young girls from the city of Lille, who were torn from their families and delivered defenseless to the worst promiscuity; the systematic devastation of entire regions without military utility; the submarine war without restriction, including inhuman abandonment of victims on the high seas, and innumerable acts against non-combatants, committed by German authority in violation of the laws of war.

"Responsibility, at least moral, for all these acts, reaches up to the supreme head who ordered them, or made abusive use of his full powers to infringe, or to allow infringement, upon the most sacred regulations of human conscience.

"The powers cannot conceive that the government of the Netherlands can regard with less reprobation than themselves, the immense responsibility of the former Emperor.

"Holland would not fulfil her international duty if she refused to associate herself with other nations as far as her means allow, in undertaking, or at least not hindering, chastisement of the crimes committed."

Holland has refused the demand. She takes the ground that the Dutch Government is not a party to the Peace Treaty which condemned William Hohenzollern, and cannot recognize as an international duty a necessity to associate itself with "this act of high international policy of the powers." She declares also that the constituent laws of the kingdom and the tradition of the country, always a ground for refuge for the vanquished in international conflicts, will not permit the government to defer to the wishes of the entente by withdrawing from the former Emperor the benefit of its laws and traditions. The declaration was made that the people of the Netherlands cannot betray the faith of those who have confided themselves to Holland's free institutions.

Another note has been sent to Holland by the Supreme Council reiterating the demand for the ex-Kaiser, but intimating that in case the Dutch Government still refuses to give up the fugitive, he should at least be removed from the border and interned in some place where he will not be a menace to the world's peace. To this last demand Holland has as yet made no reply.

EXTRADITION OF GERMAN WAR LORDS

A demand has been made upon Germany to surrender a number of war chiefs for trial who were responsible for atrocities committed during the war. The list is headed by the Crown Prince and is quite lengthy. The German Minister refused to transmit the list to Berlin, and resigned his position rather than do so, so it was forwarded direct. The German Minister of Defense says:

"The surrender of these men is virtually impossible. This demand is an act of revenge, worse than 'Shy-

lock's.' Suppose I succeeded in getting the men arrested. Do you think the train taking them to France would be allowed to cross the frontier? And if a crowd held up that train, do you imagine that I could order Germans shot down so that other Germans should be handed over to the revenge of their enemies? The government might resign, but what party could take its place?"

In consequence of the unfavorable light in which the demand for extradition was viewed by the world, it now seems probable that the war chiefs accused of atrocities will be tried in Germany.

### SENDING A ROCKET TO THE MOON

It is reported that Professor Goddard, of Clarke College, aided by the Smithsonian Institution, will soon make an attempt to send a rocket to the moon, a distance of about a quarter of a million miles. It is claimed that this can be done by shooting a rocket from a cannon so that it will leave the earth at a speed equal to 6.77 miles per second.

"This rate of speed would take the projectile up through the earth's air cushion, about two hundred and thirty miles thick, and on beyond to a point in space where the earth's power of gravitation would end and the moon's power would begin. The projectile would shoot up the first part of the journey, "fall down" the second part, landing on the moon.

"The plan is to charge part of Professor Goddard's rocket with some brilliantly inflammable and explosive stuff, aim it at a dark moon, then watch with telescopes and see by the flash that the messenger had struck the moon's surface and exploded.

"This is not a Jules Verne theory, but the deliberate planning of scientific men," and as it is the first real effort of men to communicate, by actual contact, with our neighboring planets, it is both interesting and important.

### HELPING HAND FOR RUSSIA

The Supreme Council of the League of Nations has decided that the blockade regulations shall be modified to the extent that co-operative societies in touch with the peasant population of Russia shall receive clothing, medicines and agricultural machinery in return for grain, flax and other agricultural products.

"An attempt is being made by the radicals and parlor Bolsheviki in this country to magnify that reciprocal arrangement into a recognition of the Bolshevist government; but the peasant classes of Russia will understand. It is a humanitarian attempt to aid the Russian agriculturists who are suffering from the soviet domination of the industrial centers. Hunger is a great ally of Bolshevism. If the peasant classes, who number three-fourths of the population of Russia, discover that the peoples allied under the League of Nations really desire to ameliorate their sufferings and not dictate forms of government to them they may be thus encouraged to strike a blow for their own freedom.

"It is not because the Bolsheviki have demonstrated their power to govern Russia that the blockade restrictions are now modified; it is because they have demonstrated their determination to wipe out the peasant class of Russia through a process of plunder and starvation. Succoring the oppressed does not mean condoning the acts of the oppressor."

### LIVES SAVED BY PARROTS

The following interesting incident is related in connection with the recent earthquake in Mexico, which caused the loss of more than 3,000 lives, and the destruction of much property. A gentleman gives the following account of how he was saved by parrots:

"I believe that I was able to save my own life and those of several servants and employes by accepting the

warnings of the impending disaster that were given most vociferously by two parrots which made their home in the patio of my house. The building was a two-story stone structure, with living rooms on both floors. I spent several years in the heart of the earthquake zone of the State of Guerrero, where I was employed in mining. While there I learned to know the almost uncanny prescience of parrots in the matter of foretelling earthquakes. Usually the birds begin sounding their warnings of the impending disturbances at least twenty-four hours before the first ones are felt. They do this by making loud, strange cries and a display of intense excitement and restlessness. It was more than twenty-four hours before we felt the first of the recent series of seismic shocks that my attention was attracted to the weird calls and wild antics of the two parrots. The thought instantly occurred to me that earthquakes were about to occur. I began making preparations for what I believed to be the prospective tremors.

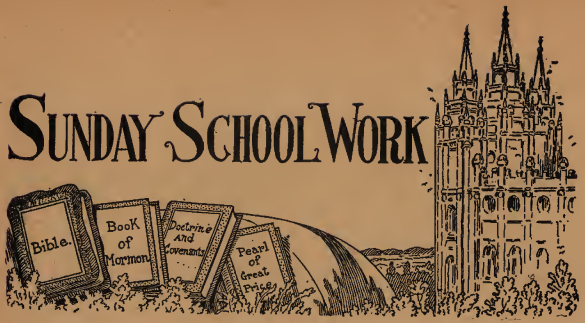
"How severe they would be I did not know, of course, but as the hours wore on and the excitement of the parrots increased, I calculated that it would be well to spend the night out of doors instead of beneath the roof of the stone plantation residence. I explained the situation to my Mexican employes, and they were easily persuaded to take heed of the warning. It was fortunate that we did so, for the building collapsed in a heap, and I, along with others, would probably have been killed had it not been for the warnings given by the parrots. It may be well for me to say that the parrots were moved into the open and also escaped harm."

# Faith

*By Oliver C. Dalby.*

Who can measure the value of God's great gift of faith? Starting as an acorn bud it grows into a mighty oak. Beginning as a spark, it sets the soul aflame and wakens latent capacity to the sunrises of better days. Faith is as essential to human development as sunshine is to a plant. It is the center around which life's activities revolve. Faith shapes our conduct and determines our destiny. Faith removes mountains of doubt and casts them into the sea of oblivion. Faith is the motive power of all human endeavor. Faith raises the plowboy to prophet and gives the world its teachers. Faith kindles the fire and lights the torch of progress. Faith is the key that opens the storehouse of possibilities. Faith is the entrance requirement to the realms of success. Faith is the switch-key that connects the current of the mind with the secrets of the universe. Faith marks the way, breaks the bounds, removes the barriers, and stands triumphant in the sunlight of achievement. Faith is the ladder by which we climb to the mansions of the Father.

# SUNDAY SCHOOL WORK

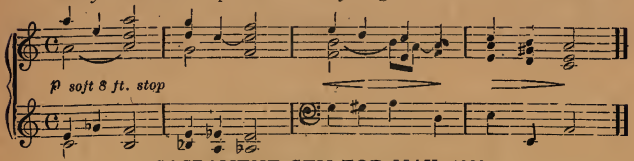



## Superintendents' Department

*General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper*

PRELUDE

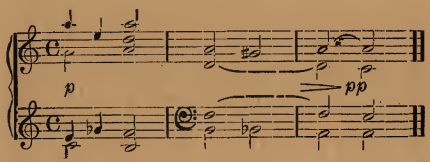
*Moderately slow with Expression* *Very Legato.* TRACY Y. CANNON.




### SACRAMENT GEM FOR MAY, 1920

While of these emblems we partake,
In Jesus' name and for His sake,
Let us remember and be sure
Our hearts and hands are clean and pure.

POSTLUDE




### CONCERT RECITATIONS FOR MAY, 2, 16, 23 and 30, 1920

* * * Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. —Matthew, chapter 22, verses 37 to 40.

## CONCERT RECITATION FOR "MOTHER'S DAY," MAY 9

**Honor thy father and thy mother: that thy days may be long upon the land which the Lord Thy God giveth thee.—Exodus, 20th chapter, 12th verse.**

### UNIFORM LESSON FOR MAY, 1920

**Subject: Reverence**

1. Organ music.
2. Abstract of minutes.
3. Notices.
4. Song.
5. Prayer by member Second Intermediate Department.
6. Sacramental Song, "My Prayer" (No. 294).
7. Sacrament Gem.
8. Administration of Sacrament.
9. Concert Recitation.
10. Song, "We Ever Pray for Thee" (No. 170).
11. Department work.

#### Outline for Class Teachers

The following outline should be adapted to the capacity of the respective Sunday School classes.

**Subject: Reverence**

1. For Our Heavenly Father and His Beloved Son.
   a. We must neither have, worship nor serve any other god (Ex. 20: 3-5).
   b. We must serve Him acceptably, with reverence and godly fear (Heb. 12:28).
   c. At the name of Jesus every knee shall bow and every one that nameth the name of Christ should depart from iniquity (Phil. 2:10; 11 Tim. 2:19).
   d. We must not take the name of the Lord in vain, but be careful in speaking of Him (Ex. 20:7; Doc. and Cov. sec. 63:61-64).
   e. The Melchizedek Priesthood was so called to avoid the too frequent use of the name of Deity (Doc. and Cov. sec. 107:4).
   f. We must love the Lord our God with all our heart and with all our soul and with all our mind (Matt. 22:37).
2. For the Priesthood.
   a. The Priesthood is the authority to act in the name of the Lord (Doc. and Cov. sec. 107).
   b. Without the ordinances and authority of the Priesthood the power of godliness is not manifest unto men in the flesh; and without it no man can see the face of God the Father and live (Doc. and Cov. 134:20-22).
3. For Our Parents.
   a. "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee (Ex. 20:12).
   b. "Children, obey your parents in the Lord: for this is right (Eph. 6:1).
   c. And pleasing unto the Lord (Col. 3:20).
4. For Holy Places.
   a. The Lord commanded Moses to put off his shoes, for he stood upon holy ground (Ex. 3:5).
   b. He also required the children of Israel to reverence His sanctuary (Lev. 19:30).
   c. And the Levites to sanctify the house of the Lord (II Chron. 29:5).
   d. "Mine house shall be called an house of prayer for all people" (Isaiah 56:7).
   e. He said to the Prophet Joseph Smith: "Let this house be built unto my name that I may reveal mine ordinances therein, unto my people" (Doc. and Cov. 124:40).

Suggestive Truth: By cultivating reverence for the Lord, for the Priesthood, for our parents and for sacred things, we become stronger mentally, morally, and spiritually, and more acceptable to our Heavenly Father.

12. Re-assembly.
13. Recitations on Reverence, by pupils.
14. Song, "True to the Faith" (No. 179).
15. Benediction.

#### "Mother's Day" Exercises

Programs for "Mother's Day" have been printed in the Juvenile Instructor, for April, 1917, p. 194; April, 1918, p. 188; March, 1919, pp. 132 133. It is suggested that for May 9, 1920, each stake board, or in case there is no stake board, each stake superintendency prepare a "Mother's Day" program, along the lines already suggested by the General Board, and that copies of such programs be sent to the wards of the respective stakes. In case no programs are prepared by the Stake Boards or Superintendencies, the wards may choose from those already printed, or may formulate their own.

### No Conferences

The conferences of Stake Sunday Schools, usually held during the months of February, March and April, in connection with stake quarterly conferences, will not be called this year. The correlation committee of the Church has under consideration a plan for holding conjoint conventions of all the auxiliary organizations next summer and autumn, and the schedules will be announced later. Superintendents may govern themselves accordingly.

This change, however, will not affect the stakes named in the convention call published in January.

## Choristers and Organists' Department

*Joseph Ballantyne, Chairman; Edward P. Kimball and Tracy Y. Cannon*

### VITALIZING THE LESSONS

("The Art of Teaching," chap. IX.)

By Joseph Ballantyne

Study carefully chapter IX in "The Art of Teaching."

Each of our Sunday School songs contains a moral truth which should be made a vital part of the child's life.

The vitalizing of a song, as in a class lesson, must presuppose a perfect understanding of the story, lesson, or text, and after the impression, then the expression of the truth in the life of the boys and girls.

This simply means to find out the essential truths in the song and connect them up with the present life of the boys and girls. A simple reflection on our part will most surely convince every chorister that responsibility has been surely neglected in the past, and yet if we fail in it, our efforts are in vain; for the beautiful truths we have the power to impress have been passed over unheeded.

Have the members of the department study carefully chapter IX in "The Art of Teaching," take it up at Union meeting, as per the outline and apply it to song No. 67, "Angry Words, Oh, Let Them Never," keeping in mind the following:

What does the song mean today?

How best can I make it alive to the pupils?

In what way does it connect with their lives?

What is the vital point of contact?

It is conceded that the song be taught in all its phases as heretofore suggested in these lessons. A few suggestions as to the truths and their enforcement.

"Angry words." Are they not made when we are not in a normal frame of mind? And surely not dictated by controlled judgment? When angry do we not resort to exaggerations in expression for which we are afterwards heartily sorry? Then the expression of anger is an unwise, unholy act which must be followed by remorse and repentance.

If our emotions rather than the will controls at such times, is it not a form of temporary insanity or at least are we not momentarily sub-normal, and if so can we be depended upon to say or do the right thing at that time?

Recall in your mind the times when you were angry. Did you under those circumstances ever perform a good deed or say a comforting word?

Anger is opposed to love.

Love is prompted by the Spirit of our Father in Heaven, but surely we cannot expect divine guidance when we are not fit subjects for reason.

The Savior has told us to love one another. Do we not dispel all such feelings of love and service when we are angry?

Recall the many heartaches and acts of violence which had their beginnings in an angry word.

Did you ever sever the friendship of a devoted friend by a harsh word, spoken in anger?

Love begets love and anger begets hate. Which do we mostly crave?

Arouse in the minds of the pupils in the school the evils following a fit of anger. In contrast suggest the blessings we bestow by substituting a spirit of love. With love we desire to serve which brings the most supreme happiness.

Devise some original suggestions as to how best to control our passions, (1) in the home, (2) with our associates.

Cannot we decide that during the present week we will not speak an angry word?

Next Sunday let us review the past and see if the resolution has been kept.

Choristers: Teach the lesson of self control; compel that desire in the hearts of the School. Substitute love for passion and much of life's sorrows will be ended.

# Parents' Department

*Howard R. Driggs, Chairman; N. T. Porter, Henry H. Rolapp, E. G. Gowans, Seymour B. Young, Charles H. Hart, Hyrum G. Smith and George N. Child*

So move that each step goes forward,
So step that each move adds strength.

## WORK FOR MAY

### A Study of the Ten Commandments

By N. T. Porter

### Division II—Fifth Commandment
(Exodus 20:8-11

Special References for March, April and May:
"The N xt Generation" (Jewitt), chaps. 22-28.
"Being Well Born" (Guyer).
"Practical Sociology" (Hall).
"Parent and Child," Vol. III, lessons 1 and 2.

Special References for May: Word of Wisdom, Doc. and Cov. Sec. 89. All standard works on health and its preservation.

Means to be Employed: Plates, charts, diagrams. Use the blackboard constantly. A class without a blackboard is as a ship without a rudder.

### Sunday, May 2, 1920

Uniform Fast Day lesson.

### Sunday, May 9, 1920

Mothers' Day exercises.

### Sunday, May 16, 1920

### Fifth Commandment

Statement in Review:

a. That accepted trust which comes to one with life—physical life.
b. That grant of life had from parents direct—and indirect from God.
c. That decree, "Be fruitful and multiply," ringing in again and again each change in one's ancestral line, and ringing now to you and to me.
d. Binding us in honor—man to God—man to man—with bonds unbreakable:
   First, to now and ever attend upon the body's wants and needs.
   Second, To make each forward use the body serves—serve best the lines ahead.
   Third, To build and fence at every turn against damage and against waste.
   Fourth, To give not merely in full to offspring the estate from parents had by us, but to give to them that estate added upon.
   Fifth, To hold the physical estate as a sacred charge in trust for the spiritual estate.

Suggestion: To rivet the work of March and April to the work of today assign one of the preceding topics in review to each of a group of five members to be treated in a clear, concise, pointed, on-the-line, two minute talk. This will both test the work done and connect with the work doing.

### The General Problem for May:

"Be fruitful and multiply," etc. (Gen. 1:28.)

"Be fruitful and multiply" is the recurring charge from generation to generation. Each life is charged with the implied covenant to beget life. To take up life, physical life, is to take the solemn obligation to produce again a life—a life in liken ss of the one so taken. "Be fruitful and multiply" is the one—the universal challenge to every acceptor of life. What one takes that must he give. If to the infant is added the adult to that adult there must be added the infant. Every wave of life rising to its crest of manhood must set in motion the life-wave next to be—a life-wave the potential of which is manhood—and thus the course of life is infinite.

"Be fruitful and multiply" means more than reproduction: it means just what it says—multiplication. The rate between life and life is a progressive one. It more than doubles, it multiplies. Less than a rate of two to one—that is, four to two—four children to the home (the scientist tells us) would threaten the race itself.

"Multiply" is the charge that accompanies every creative breath of life. "Multiply" is the parental cry breathed into infant soul through mother's agonies of birth. "Multiply" is a birthright burden—it is the life line thrown ahead with every forward pitch of life. It is that self-same summons, flung into ears of souls unborn in that creation hour; when He, Creator of heaven and earth, blessed those who stood in flesh and blood and said, so all could hear: "Be fruitful and multiply."

Special Problem:

What is the course, what the means, by which this "birth pact" (this covenant, both with man and God) is kept?

1. The aim of the pact or covenant, riveted into our lives by this command, is offspring.
2. Offspring, under the law, both human and divine, involves marriage.
3. Marriage, under the laws of life, or better, the laws of the Creator of life, requires, first, **fitness for marriage** and all that the union implies. **Fitness for marriage**, then, stands out as the first demand in the keeping of this covenant or pact—this inseparable incident to the acceptance of physical life. In the analysis or general study of the problem of **fitness**, it is well to break the matter up into the three divisions into which the theme naturally falls, viz., **physical** fitness, **moral** or **social** fitness, and **spiritual** fitness.

**Sunday, May 23, 1920.**

I. Physical Fitness.
   1. A present condition which shows:
      a. A proper functioning of the vital organs, viz.; brain, heart, lungs, kidneys, digestive tract, etc., including generative organs.
      b. Freedom from venereal disease.
      c. Normal physical strength, mobility and endurance.
      d. Normal disease-resisting power which may be treated as a result of the three preceding conditions.

Suggestions:—

Right here you can use the available physicians to advantage, but do not rely upon them solely. Use your students of health, your nurses, your sensible, practical mothers and your observing fathers and your wide awake young men and young women.

Deal with these matters plainly, sensibly, and sincerely.

Have each topic discussed, singly, separately, but briefly.

Drive home the statement of fact in each case as it relates to the one question,—Fitness for marriage.

Keep in mind that the highest function of our physical life calls for the very maximum of fitness.

**Sunday, May 30, 1920.**

II. Physical Fitness for Marriage (Continued.)
   1. Physical condition (discussed in previous lesson).
   2. Fixed habits and tastes which make for a retention of that certain physical condition.
      a. A regard for and a taste for proper food.
         (1) Body building and blood renewing food (including air).
         (2) Balanced food, or as may be termed—balanced rations.
         (3) Food at regular intervals, or regular and consistent hours for meals.
         (4) Food in the required quantity.
         (5) Food properly prepared.

Suggestions:—

Do not discuss the above in the same old, desultory way.

Drive home the burning sacrilege of each bodily abuse.

Scatter all over the place the ashes of dead indifference with which each mind is clogged, and throw some live coals of interest into these rules for the defense of the body.

Treat each default both as a crime against self and against all the lives to come.

Show unmistakably that bodily impiety is not to be joined with spirit piety. For if you abuse the one you profane the other.

At every turn spike down the awareness that **each** man is a **trustee**—a trustee for his parents, a trustee for his ancestors, a trustee for his descendants, a trustee for his own soul.

Let each self put again and again the question to self, What greater shame could I endure than the shame from the breach of such a trust? In other words, a physical debauch is not only a moral felony but it is spiritual treason against the soul itself.

Why, then, this daily procession, all the way from the Coca Cola addict to the "hop head," each in defiance of God, in dishonor to parents—libeling the very fact of existence itself.

Again we remind the thought leader: Keep ever in mind the one pivotal point, **Fitness for marriage**, and all it implies.

Prove or break every fact brought out by the one test, "Does it fit, or does it unfit one for marriage?"

# Theological Department

*Chairman; John M. Mills, Geo. H. Wallace, Edwin G. Woolley, Jr. and Robert L. Judd*

## Second Year--Old Testament Studies

**First Sunday, May 2, 1920**

Uniform Fast Day. lesson

**Second Sunday, May 9, 1920**

Special "Mother's Day" exercises

**Third Sunday, May 16, 1920**

**Lesson 13**

Chapters 22-23 "Old Testament Studies."

Aim: Nations like individuals are educated to serve God's purposes.

I. Israel's approach to the promised land.
   1. Compare Egypt and Palestine.
      a. Locate the countries on the map.
      b. Compare countries as to rainfall, vegetation, animal life, etc.
      c. Discuss the place each holds in the world today.
      d. Bring out the nature of the people inhabiting Palestine at the time of Israel's approach.

II. Spies sent out from Israel's camp to Palestine.
   1. They r turn and report.
      a. Their report.
   2. The attitude of the people as a result of the report.
   a. The stand of Joshua and Caleb.
   b. The result.
   3. God's punishment upon the people.
      a. None 20 years and up at Sinai to enter the promised land except Joshua and Caleb.

III. Israel detained on the borders of the Promised land.
   1. Discuss and explain God's purpose in so detaining Israel.

**Fourth Sunday, May 23, 1920**

**Lesson 14. The Entrance into Palestine**

Chapters 24-25 'Old Testament Studies."

Num. 20-26, Joshua 1-4.

Aim: God is always mindful of His people.

I. Miriam's death just before Israel entered the promised land.
   1. Miriam a sister of Moses.
      a. She guarded him as a babe in the river.
      b. She traveled with him; passed through the trials of the exodus.
      c. She was known as a prophetess.
   2. Compare her with Eliza R. Snow and the relationship of the latter to the Church today.

II. Moses brings water from the rock.
   1. The reason for the miracle.
   2. Moses takes honor to himself.
      a. His punishment.

III. The death of Aaron.

IV. Israel sins.
   1. The people are punished.

Note.—Get map and have students get the geography well in mind.

**Fifth Sunday, May 30, 1920**

**Lesson 15**

Chapters 26-27 "Old Testament Studies;" Joshua 5-9.

Aim: Follow that given for last Sunday.

I. Joshua called to leadership.
   1. A census taken.
   2. He crosses Jordan with his people.

II. He proceeds to the conquest of Palestine.
   1. Why was it necessary to subdue Palestine?
   2. The seige of Jericho.
      a. How was it accomplished.
   3. The defeat at the city of Ai.
      a. Its cause—the sin of Achan.
      b. The punishment of Achan. Was it justified?
   4. Joshua has a visitation.
      a. The captain of the Lord's host appears.
   5. The fall of Ai and Bethel.
   6. Israel enters into covenant with the Gibeonites.
   7. The battle of Beth-horon.
      a. Joshua continues with the Gibeonites.
   8. The Northern campaign.
      a. The outcome.
      b. Its effect upon Israel.

III. Discuss and explain God's purposes in his handdealings with Israel in the conduct of the conquest of Palestine.

IV. Have we any other record of such aid having been given to other people?

JESUS APPEARING TO THE DISCIPLES ON THEIR WAY TO EMMAUS.

## JESUS APPEARING TO THE DISCIPLES ON THEIR WAY TO EMMAUS.

*By Eugene Girardet*

The French artist who painted this picture has attempted to show an actual scene in the Holy Land. He has gone to great pains to represent the costumes worn by the people who inhabit Palestine. He is what one would call a realistic painter. Notice the village on the distant hills, the trees growing in the grain, the unfenced field, the rocks by the roadside, the intense conversation being indulged in by the two disciples.

Unconscious of the presence of their Master they are discussing the peculiar disappearance of His body from the tomb, those who had seen Him, etc.

The Christ, in dignity and power, listens to their conversation. See how skillfully the artist has expressed the whole scene. What does the picture seem to say to you? Does it have a message? What is it?

"PEACE BE UNTO YOU"

## "PEACE BE UNTO YOU"

This picture was painted by John H. Bacon, an English artist. Note the difference in appearance of the Christ in this picture and the one in the painting by Girardet. Do you see one looks like an Englishman and the other like a Frenchman? It is natural and quite right that it should be so.

Tell the story represented by Mr. Bacon.

The lamp on the table which is hidden by the man in the foreground does not give much light in comparison with the glory shed by the Divine Personage in the room. Suddenly Christ's presence causes a stir in the little group assembled in the upper room discussing His resurrection. To them He furnishes positive proof that He lives again.

Can you name some of the disciples by their attitudes? Try. Who is the lady? Who is in the attitude of prayer or worship? Who scratches his head? Who stretches forth his hand in greeting?

The arrangement of the group is marvelous. The power concentrated on the principal figure is wonderful. The calm spirit near the Christ is very evident and so, too, is the feeling of anxiety and nervousness on the outer edge of the group.

The shadows of the figures cast on wall and floor add interest to the picture. The mystery and darkness away from the figure emphasize and heighten the effect of light. Notice especially the figure on the left.

The modern British school of painters has produced wonderfully reverential and artistic sacred pictures. This one is an example.

## Advanced Theological

### LESSONS FOR MAY, 1920

Suggestions by John M. Mills.

Text Book: "A New Witness for God" (Roberts), Vol. II.

**First Sunday, May 2, 1920**

Uniform Fast Day lesson.

**Second Sunday, May 9, 1920**

"Mother's Day" exercises.

**Third Sunday, May 16, 1920**

**How Joseph Smith Obtained the Book of Mormon.**

Chapter IV of the text.

1. Time of publication of the Book of Mormon.
2. Joseph Smith as a publisher.
3. His visions.
   a. His first vision.
   b. His second visions.
4. Moroni.
   a. Description of him.
   b. His message.
5. Joseph's condition.
   a. That night.
   b. The next day.
6. His preparation in knowledge, wisdom and patience—"a four-year course."
7. Cowdery's description of getting the plates.
8. The Hill Cumorah.

**Fourth Sunday, May 23, 1920**

**Translation—Martin Harris, Scribe**

Chapter V of the text.

1. Joseph's home and neighbors.
2. Martin Harris.
   a. His education.
   b. His financial standing.
   c. His skepticism.
   d. Prof. Anthon and his letters.
3. Harris loses the 116 pages.
   Note. This was a translation of the first four hundred years of Mormon's plates which was taken from the "large plates" and contained a record of the kings, wars and contentions, a secular history.
4. The result of this loss.
   Note. Joseph did not translate again that part of Mormon's word, but instead translated the "small plates" or the record of the prophets, for the same four hundred years which covers 157 pages of our present Book of Mormon.

**Fifth Sunday, May 30, 1920**

**Translation—Oliver Cowdery, Scribe**

Chapter VI of the text.

1. The call of Cowdery.
2. The Lord's promise to him and Joseph.
3. The visit of Peter, James and John.
4. Material assistance.
   a. Joseph Knight.
5. David Whitmer.

## Second Intermediate Department

*Harold G. Reynolds, Chairman; Horace H. Cummings, J. Leo Fairbanks, T. Albert Hooper and Alfred C. Rees*

## Second Year—Book of Mormon

### LESSONS FOR MAY

Suggestions by A. C. Rees.

**First Sunday, May 2**

Uniform Fast Day lesson

**Second Sunday, May 9**

Mother's Day Exercises

**Third Sunday, May 16**

Chapter 13 of text.

This chapter offers a number of character sketches worth dwelling upon. It is recommended that individual members of the class be asked to give these sketches, to show the kind of men that were prominent in the affairs of the southern body of Nephites and Lamanites. The outstanding ones were Noah, Gideon, Limhi, the priests.

The story of the complete subjection of the Nephites to the Lamanites furnishes a suitable background for the deeds enacted by those men and by the Lamanite people.

When assigning this lesson on May 2, ask every member to come prepared

(Sunday, May 16th), to ask five questions on the lesson. These questions should be offered by each member of the class in turn and will be found stimulating under the tactful, alert guidance of the teacher who during this part of the program should remain conspicuously in the background.

**Fourth Sunday, May 23**

Chapter 14 of text

The great northern migration by two distinct peoples is told here. To avoid confusion use your blackboard. The Nephites now are in three distinct camps: Zarahemla, Lehi, Nephi, and in the Land of Helam. Indicate on the blackboard the leaders in each case. Point out the characteristics of each people. We are now to deal with the merging of those three groups. The story as told here is rather dramatic. Keep in mind as the big thought of the day that the Lord foresaw the necessity for this coming together and made possible their delivery from their enemies. Point of contact can be established by showing how in the latter days similiar movements of the Saints were directed by Divine hand.

Set forth the details of the migration and have the class picture the scenes. Attention should be directed to the stimulating effect which the priests exercised upon the Lamanites by introducing the written language. Dwell upon the uplift which a written language had upon the Lamanites in language, as well as in commerce.

**Fifth Sunday, May 30**

Chapter 15 of text

It requires little stretch of the imagination to picture the scenes of rejoicing and thanksgiving when the three branches were brought together under Mosiah at Zarahemla. Here again shows the value of record keeping by which three distinct peoples isolated from each other had been able to keep their language and religion intact and enabled them to understand each other when they met again. Recall the differences when the people under Mosiah went to Zarahemla many years before and found that the people of Zarahemla had lost all track of religion and literature on account of their having kept no records. Alma's work as a preacher of righteousness and an organizer should be emphasized. Let the members of the class search in the Doctrine and Covenants for the method which is prescribed for the founding of any branch today, whether in Zion or in the missionary field. Evidently Alma followed the same method in his day.

## Fourth Year—"What Jesus Taught"

### WORK FOR MAY

Suggestions by Horace H. Cummings

The lessons in the text are so well arranged and illustrated that they might easily be taught with little added help or suggestions. A brief outline of each lesson for May is given, however, not as a model but as an illustration of how the teacher should condense and arrange mentally or on paper the various elements in every lesson in some orderly way to drive home some useful truth contained in it.

It would be better for each teacher to make her own outline. This act would cause her to evaluate the different features of the lesson, use her best judgment in their arrangement to develop the central thought, and make her thoroughly familiar with the whole lesson and its application—all of which is so educative and so essential to good teaching.

When thus familiar with all the elements of the lesson and the ways of handling them, the outline may be laid aside or modified to meet the needs of the pupils as brought out in the questions and discussions of the recitation. The teacher is then master of the situation, whatever may arise in the class, and is better able to meet th ir needs individually or as a whole.

Previous suggestions about preparation, looking up texts, references, etc., and the study of the pictures may be followed. Maps, pictures, curiosities, and specimens of animal or plant life, or anything pertaining to the time of Christ or the Holy Land, presented to the class adds interest to these lessons, especially such as may be easily connected with something mentioned in them.

**First Sunday, May 2, 1920**

Uniform Fast Day lesson

**Second Sunday, May 9, 1920**

"Mother's Day" exercises

**Third Sunday, May 16, 1920**

**Lesson 14. The Power of Faith**

Setting: Review; tell some things which we have learned that are necessary in order that our prayers may be answered. Give illustrations.

I. Essentials to the power of faith.
   1. Our attitude to God—Implicit confidence.
   2. Our attitude to our fellow men—forgiveness.
      a. The withered fig tree.
      b. Removing a mountain.
   3. Consistency of the request.

II. Apply the elements of faith we have learned to these incidents:
   1. Jesus walking on the water—Peter's failure.
   2. Healing the lunatic. The disciples failed.
   3. Joseph Smith's first prayer.

III. Aim: To be able to exercise power by faith we should confide in God and forgive and love our fellow man.

IV. Application: Why does God wish us to forgive others? Recall how we feel toward others at the time we have seen the sick healed or a prayer answered. How impossible to hate another when in such an atmosphere! Do earthly parents like their children to hate each other? Do they want their children to doubt or disregard them? What is our attitude to our parents when we want a favor from them? What, then, should be our attitude to our Heavenly Father?

### Fourth Sunday, May 23, 1920

### Lesson 15. The Handmaid of Faith

Setting: Relate the story of Mr. Matthias Baldwin. What was the key to his success

I. The value of doing.
   1. Knowledge useless without application. Give examples.
   2. Faith dead without works. Illustrate.
   3. Pretense to knowledge or faith vain. Give illustrations.

II. Parable of building on a rock or on the sand. Explain.

III. Examples of the works of Jesus.
   1. He healed the sick, blind, and lame.
   2. He cast out devils and raised the dead.
   3. He worked many kinds of miracles for the good of others.

IV. The power of intelligent action.
   1. In temporal things. Illustrate.
   2. In spiritual things. Illustrate.

V. Aim: Faith to be effectual must have action with it. We should do all we can to get what we want and seek God's aid by prayer and faith.

VI. Application: Show that knowledge and faith and action are all necessary to achieve success in every endeavor. A farmer must know how to plant, must believe he will get a crop, and must do the planting. Give other illustrations of this lesson.

### Fifth Sunday, May 30, 1920

### Lesson 16. Meaning of Repentance

Setting: Give an account of Pilate's irreverence and ruthlessness.
   1. The killing at the tower of Siloam and the Temple.
   2. What Jesus said concerning them.

I. Why it is needful to repent.
   1. In temporal things. Give examples.
   2. In spiritual things. Give examples.
   3. The parable of the barren tree.

II. The real nature of repentence.
   1. Changing a poor way for a better one.
   2. The only means to progress.
   3. Correcting mistakes—a form of repentance.
   4. A universal law.

III. Application to conduct, moral and religious.
   1. The wickedness denounced by Christ.
   2. The conduct recommended.
   3. Results of each kind of conduct.

IV. Evidences of true repentance.
   1. Confessing wrongs done.
   2. Forsaking evil ways.

V. Aim: We should continually seek to improve our conduct to achieve the greatest happiness within our reach; to change poor ways for better ones.

VI. Application: What things have I said or done that should be improved? What habits have I that should be changed for the better? What is sin? Why should we not sin? Why does repentance so please our Heavenly Father?

# First Intermediate Department

*George M. Cannon, Chairman; Josiah Burrows, John W. Walker*

## Second Year—Young Folks' Bible Stories

### LESSONS FOR MAY, 1920

**First Sunday, May 2, 1920**

Uniform Fast Day lesson.

**Second Sunday, May 9, 1920**

"Mother's Day" exercises.

**Third Sunday, May 16, 1920**

**Lesson 14. The Boy Who Was Sold by His Brothers.**

Genesis 37.

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." (Matthew 5:10.)

I. Jacob's Twelve Sons.
   1. Names of Jacob's sons.

II. Jacob's Love for Joseph.
   1. Reasons.
   2. Joseph hated by his brethren.
   3. Joseph's beautiful coat.

III. Joseph's Dreams.
   1. The first dream.
   2. Effect upon Joseph's brothers.
   3. The second dream.
   4. Jacob's comment.

IV. Joseph and His Brethren.
   1. Joseph in search of his brothers.
   2. He finds them at Dotham.
   3. They conspire to take his life.
   4. Joseph finds a friend in Reuben.

V. Joseph Sold by His Brethren.
   1. Joseph is thrown into a pit.
   2. He is taken out and sold to merchants.

VI. How Joseph's Brothers Deceived the Father.
   1. Joseph's brothers kill a young goat and dip Joseph's coat in the blood.
   2. They return to their father, and show him the garment.
   3. Jacob recognizes his son's coat.
   4. Jacob mourns for the loss of Joseph.

#### Questions

How many sons had Jacob? Why did Jacob have greater love for Joseph than for his other sons? How did Jacob show his love for Joseph? Relate the two dreams that Joseph dreamed. How did Joseph's brothers feel toward him after he had told them his dreams? What did Joseph's father say? Where was Joseph sent by his father? What did Joseph learn when he arrived at Shechem? How did his brother feel when they saw him coming? What did one of them say? What suggestion did Reuben make? To whom and for how much was Joseph sold? How did Joseph's brothers deceive their father? What do you think of such conduct? What has the Lord said concerning those who are persecuted for righteousness' sake?

**Fourth Sunday, May 23, 1920**

**Lesson 15. Joseph in Prison**

Genesis 39, 40.

"For he hath said, I will never leave thee, nor forsake thee." (Hebrews 13:5.)

I. Joseph in Egypt.
   1. Joseph sees strange sights.
   2. Joseph is sold to Potiphar.
   3. Joseph is given charge of Potiphar's house.

II. Joseph in Prison.
   1. Potiphar's wife falsely accuses Joseph.
   2. Joseph is cast into prison.
   3. He is given charge of the prisoners.

III. Joseph Interprets the Butler's and the Baker's Dreams.
   1. Two new prisoners.
   2. The baker's and the butler's dreams.
   3. Joseph interprets the dreams.
   4. The interpretation proves correct.

#### Questions

Where was Joseph taken by the Ishmaelites? What strange sights did he see in Egypt? To whom was he sold? How did Potiphar treat Joseph? Why was Joseph put in prison? Why was he given charge of the prisoners? By what was he comforted? Relate the butler's dream. How did Joseph know the meaning of the dream? What did Joseph tell the butler? What was the baker's dream? What was Joseph's interpretation? What happened three days later? What promise has the Lord made to His children?

**Fifth Sunday, May 30, 1920**

**Lesson 16. Joseph is Made Governor of Egypt**

Genesis 41:1-43.

"O taste and see that the Lord is good: blessed is the man that trusteth in him." (Psalms 34:8.)

I. Pharaoh's Dreams.
   1. Pharaoh dreams two dreams.
   2. They greatly trouble him.
   3. His wise men unable to interpret them.

II. Joseph Before King Pharaoh.
   1. The butler remembers Joseph and tells the king about him.
   2. Pharaoh sends for Joseph, and tells him his dreams.
   3. Joseph interprets Pharaoh's dreams.
   4. Joseph's advice to the king.

III. Joseph is made Ruler of Egypt.
   1. Pharaoh believes Joseph's interpretation.
   2. He makes Joseph ruler of Egypt.
   3. Great honor shown Joseph.
   4. From a prison to a palace.

**Questions**

What were the two dreams King Pharoah had? To whom did the king tell his dreams? Why were the wise men not able to interpret the dreams? How was Joseph able to interpret them? What was the meaning of the dreams? What advice did Joseph give King Pharaoh? What did Pharaoh say concerning Joseph? What honor did he confer on Joseph? To whom was Joseph indebted for this great honor? What do the Scriptures say concerning the man that putteth his trust in the Lord? Tell of blessings that you have received from the Lord.

## Fourth Year—Ancient Apostles

**First Sunday, May 2**

Uniform Fast Day lesson.

**Second Sunday, May 9**

"Mother's Day" exercises.

**Third Sunday, May 16**

**Lesson 13. Persecuted But Undismayed**

Reference: Acts 5:12-42.

Aim: Fearlessness in defense of the truth wins the blessing of God and the respect of sincere men.

I. Multitude Join the Church.
   1. Influenced by miracles.
      a. Peter blessed with power to heal.

II. Envy of Chief Priests.
   1. Reason.
   2. Apostles thrust into common prison.
      a. A miraculous deliverance.

III. Before the Council.
   1. The Apostles' testimony.
   2. Gamaliel's defense.

IV. Again at Solomon's Porch.

Note.—"The account of the wonderful gift of healing enjoyed by the apostles at the time referred to in our lesson, when the sick were brought by the multitude 'into the streets and laid on beds and couches, that at least the shadow of Peter passing by might overshadow some of them,' brings to mind the marvelous display of the power of God through the Prophet Joseph Smith and the apostles in this dispensation. On July 22nd, 1839, at Commerce, afterwards called Nauvoo, the Saints were lying sick in great numbers, on both sides of the river. The prophet himself was very sick, but being filled with a great desire to attend to the duties of his calling, he rose from his bed, and commencing at his own house, went from house to house and healed all the sick who lay in his path. He crossed the river, taking Elder Heber C. Kimball with him, and healed Elder Brigham Young and many others. While waiting at the ferry, to recross the river on his way home, a man who has seen this mighty manifestation of the power of God, asked him to go and heal two of his children who were very sick. The prophet replied that he could not go, but would send some one to heal them. Then, calling Elder Wilford Woodruff, he told him to go with the man and heal his children, and giving him a silk handkerchief, told him to wipe the faces of the children with it, and they should be healed. Elder Woodruff did as he was directed, and the children were healed." "The Apostolic Age."

**Fourth Sunday, May 23**

**Lesson 14. A Special Visit to Samaria**

References: Acts 6:1-6; 8:5-24.

Aim: Only a righteous heart merits the companionship and guidance of the Holy Spirit.

I. Seven Men Chosen.
   1. Reasons.

2. How ordained.
3. Office in the Church.
4. Philip in Samaria.

II. Reason for Peter and John's Visit.
1. To confer the Holy Ghost.
a. Priesthood required.

III. Simon the Sorcerer.
1. Who he was.
2. His craft.
3. His avariciousness.
4. Rebuked by Peter.
5. His appeal.

Notes.—"While Philip had power to baptize, it would appear that he did not hold that portion of the priesthood which gave him authority to confer the Holy Ghost. On this account, doubtless, the apostles went to Samaria that they might confer the Holy Ghost upon those who had believed the words of Philip; and, having believed, had been baptized, thus complying with the ordinance of the Gospel which follows belief and repentance."

"That signs were to follow the believers and were not necessarily instituted for converting unbelievers, may be gathered from this incident in Samaria. In the case of Simon, however, it appears that his professed conversion resulted because of the miracles, through which he hoped to gain pecuniary benefit, and not because of the faith and repentance that must precede baptism, in case the convert truly becomes a member of Christ's Church. The rebuke which Peter administered to him should be a strong lesson, illustrating the necessity of thorough repentance in order that the remission of sins through baptism may prove effectual."—The Apostolic Age."

### Fifth Sunday, May 30

### Lesson 15. At Lydda and Joppa

Reference: Acts 9:32-43; 10.

Aim: He who seeks the Lord in faith shall not go unrewarded.

I. Growth of the Church.
1. Branches visited by Peter.

II. At Lydda.
1. Eneas.
a. His affliction.
b. His restoration to health.

III. At Joppa.
1. Tabitha.
a. Significance of name.
b. Her devotion and service.
c. Sickness and death.
d. Her restoration to life.

IV. Cornelius and Peter.
1. His military position.
2. His popularity.
3. Principles of the Gospel illustrated in conversion of Cornelius.
a. Inspiration.
b. Faith.
c. Repentance.
d. Baptism.
e. Holy Ghost.

Note.—"During the life of Christ, the Gospel had been preached mainly to the Jews. After His resurrection He commanded His disciples to preach the Gospel to all nations. Since His ascension, up to this time, it had been preached only to the lost children of the House of Israel, but the time had now come when it should be taken to the gentiles. To Peter was given the special mission of its introduction to them, and his labors were to be followed by Paul, the specially called apostle to the gentiles. Peter himself partook of the feeling that existed among the Jews that association with the gentiles was degrading and polluting. This vision was necessary to convince him that God was no respecter of persons, and that the Savior's injunction: "Go ye therefore, and teach all nations," was to be literally interpreted. Three times he was told that what God had cleansed he had no right to call unclean. The strength of his Jewish antipathy to association with the gentiles is shown by the fact that notwithstanding the vision he had beheld, it was not until Cornelius had related the visitation of an angel to him that Peter acknowledged that God was no respecter of persons; even after all this, it seems that the manifestation of the Holy Ghost falling upon the gentiles was necessary to convince Peter that they were entitled to baptism."—"The Apostolic Age."

Luxury makes a man so soft, that it is hard to please him, and easy to trouble him; so that his pleasures at last become his burden. Luxury is a nice master, hard to be pleased.—Mackenzie.

# Primary Department

*Chas. B. Felt, chairman; Frank K. Seegmiller; assisted by Florence S. Horne, Bessie F. Foster and Mabel Cook*

## LESSONS FOR MAY

### First Sunday, May 2, 1920

Adapt Uniform Lesson from suggestions in Superintendents' department. We suggest you add the following:

### Lesson 29. Mary and Martha

Text: Luke 10:38-42; John 12:1-18; Mark 14:3-9; Matt. 26:6-13.

Reference: Weed's "A Life of Christ for the Young," Chapters LII and LVI.

Aim: The Lord rejoices in those who seek first His kingdom.

Memory Gem: "Seek ye first the kingdom of God and His righteousness: and all these things shall be added unto you."

Pictures: "Christ in the Home of Mary and Martha," "Mary Anointing Jesus' Feet" (Hoffman).

Outline:

1. The Home in Bethany.
   1. Its occupants.
   2. Its likely housekeeper.
   3. Its frequent visitor.
2. Visit of Jesus.
   1. How received.
   2. What Martha did for Him.
   3. What Mary did for Him.
   4. Martha's complaint.
3. Jesus' answer.
4. His last visit to Bethany.
   1. When made.
5. The entertainment.
   1. Why given.
   2. Guests present.
6. The anointing.
   1. What with.
   2. By whom.
   3. Reason.
   4. Cost—300 pence or about $50.00.
7. The protest.
   1. By whom.
   2. What prompted it.
8. Acceptance by Jesus.
   1. Mary's act approved.
   2. Judas rebuked.

### Second Sunday, May 9, 1920

"Mother's Day" exercises.

### Third Sunday, May 16, 1920

### Lesson 30. Triumphal Entry

Text: Matt. 21:1-11.

Reference: Weed's "A Life of Christ for the Young," Chapter LVII.

Aim: Those who study the scriptures are best prepared to recognize God's servants who come among them.

Memory Gem: "Blessed is he that cometh in the name of the Lord; Hosanna in the highest."

Picture: "Christ's Entry into Jerusalem" (Plockhorst).

Outline:

I. Preparation.
   1. Instructions to two of the apostles.
   2. The animals brought.
   3. Prophecy fulfilled.
II. The Procession.
   1. A great multitude.
   2. Showing the road.
   3. Some of those who took part in it.
III. The people's greeting.
   1. "Hosanna to the son of David," etc.
IV. The Entry into Jerusalem.
   1. All people stared.
   2. Acknowledged as a prophet.

### Fourth Sunday, May 23, 1920

### Lesson 31. The Last Supper

Texts: Matt. 26:17-23; John 13:1-21.

Reference: Weed's "A Life of Christ for the Young," Chapter LX.

Time: Four days after the triumphal entry into Jerusalem.

Aim: Partaking of the Sacrament gives spiritual strength.

Memory Gem:

"While of these emblems we partake,
In Jesus' name and for His sake,
Let us remember and be sure,
Our hearts and hands are clean and pure."

Picture: "The Last Supper" (Leonardo Da Vinci).

Outline:

I. Preparation of the Room.
   1. Instructions to two of the apostles.
   2. "Strewn and ready."
      a. Significance.
II. Jesus washes the Apostles' feet.
   1. "He that is greatest among you let him be least."
III. Administration of the Sacrament.
   1. Bread.
      a. Significance.
   2. Water.
      a. Significance.
   3. Importance.

**Fifth Sunday, May 30, 1920**

**Lesson 32. Jesus' Suffering in the Garden. Betrayal and Arrest**

Texts: Matt. 26:30-56; Mark 14:26-52; Luke 22:39-54; John 18:1-12.

Reference: Weed's "A Life of Christ for the Young," Chapter LXII; Dictionary of the Bible (Wm. Smith).

Aim: Implicit faith in God gives strength and courage.

Memory Gem: "Nevertheless not as I will, but as thou wilt."

Pictures: "Christ in Gethsemane" (Hofmann); "The Kiss of Judas" (Geiger); "The Betrayal" (Dore); "Christ Taken Captive" (Hofmann).

Outline:

I. Jesus in the Garden.
   1. Tells His disciples of what is to follow.
   2. Their faithfulness.
   3. The chosen three.

II. Jesus alone with God in the solitude.
   1. His great agony of soul.
   2. His three prayers.
   3. His submission to the will of God.

III. He gently rebukes, then excuses disciples.

IV. Betrayal.
   1. Judas brings officers to arrest Him.
   2. The kiss.
      a. The rebuke.
   3. "Whom seek ye?"
      a. Effect of words on multitude.
      b. Effect of words on disciples.

V. The Arrest.
   1. Christ's words to the officers.
   2. Christ bound.
   3. Brought before High Priest.

# Kindergarten Department

*Wm. A. Morton, Chairman; Charles J. Ross; assisted by Ina Johnson*

**SECOND YEAR**

**First Sunday, May 2, 1920**

Adapt Uniform Fast Day lesson, and add:

**Lesson 13. Mother's Day**

**Second Sunday, May 9, 1920**

Special "Mother's Day" exercises

**Third Sunday, May 16, 1920**

**Lesson 14. Father Lehi and His Family**

**Fourth Sunday, May 23, 1920**

**Lesson 15. Nephi Obtaining Food for the Family**

**Fifth Sunday, May 30, 1920**

**Review**

Text: "Sunday Morning in the Kindergarten."

See also, "The Juvenile Instructor," Vol. 53, p. 200.

**Teacher-Training**

Evil political influences in the world made it necessary that we should take part in the great war for the freedom of mankind, and the preservation of civilization.

America's experience has shown that one of her greatest needs was a large number of intelligent, well-trained officers; that at the battle front there is frequently unnecessary loss of life and disaster for want of competent leadership. In this there is a lesson for all Sunday School workers, for we, too, are engaged in a great struggle—a struggle for the freedom and salvation of mankind.

Freedom, in the highest and best sense, can come to the individual only through knowledge of the truth and obedience to it; and this also is a means to salvation.

Now, it is the business of the Church to teach the truth to all mankind and to persuade them to yield obedience to it, and in this cause one of the greatest needs of the Church is competent leadership. We, as Sunday School workers, should feel this responsibility so keenly as to know it is absolutely necessary that we should attend the Teacher-Training Class, that we may get the very best ways of teaching and training the youth of Zion.

The fact that the public school pays teachers for their services, while the Sunday School does not, in no wise diminishes the need of skilled service in the latter institution. Public school teaching is an all-week labor, and ordinarily must be a source of living to those who engage in it.

In one sense, Sunday School teaching

is an all-week labor but not of the kind that prevents a person from making a living in other ways. Some of the best work ever done is the free service type, entirely without material reward. But the fact that a given piece of work is without material compensation does not in itself make that work better or more efficient. Too often it is carelessly and inefficiently done. It is not necessary that all Sunday School teachers be professional teachers. A truly religious person, who has cultivated the virtues of politeness, conscientiousness and humility, may well add to these industry, and by careful study in cooperation with others acquire all the professional knowledge necessary to make a successful Sunday School teacher.

This is the purpose of the Teacher-Training Class. What a wonderful opportunity it is for Sunday School workers to become proficient teachers and be able to give the very best they have!

Once a teacher fully responds to the spirit of his opportunity in shaping the lives of God's children, he is ever after eager to have pointed out to him the way to greater efficiency.

We need today leaders who make the Teacher-Training hour so rich and vital that to miss it would be a real loss.

The teacher who hopes for success may as well put it down, once for all, that success in Sunday School teaching can only attend good, thoughtful, thorough preparation. Even the born teacher can be improved by study and training, while the person who is not exceptionally blessed with natural endowments can, by persistent effort, study, preparation, and growth, become a proficient teacher.

Thorough preparation is the key note to success in Sunday School work. Each teacher should be prepared before going to the training class so as to be able to discuss freely the lesson and give new thoughts and ideas.

Growth is very largely the key note to success. There is no inspiration in the rule of the commonplace, but there is untold power in the vigor of constant growth and newness of life.

Every teacher who would exert an influence for good, who would continue to be an inspiration to his fellow workers and pupils must grow.—Jean Low.

## Holding Your Own

O Sunday School worker, you boast that your school
Has maintained its own standard, has followed the rule;
You are happy, contented, your work God hath blest;
You are "holding your own"—who's holding the rest?

Who's holding the rest of the brawn and the brain
And the slumbering talents Christ's longing to train
In service for Him? Let these be your quest.
If you're "holding your own," who's holding the rest?

Who's holding the rest of the lives that, when waked
To a knowledge of Christ, will soothe hearts that have ached,
That will strike off the shackles where sin has oppressed?
Are you "holding your own?" Who's holding the rest?

Who's holding the rest of the girls and the boys
In sin—from glad service; in sorrows—from joys?
Who threatens our nation from the east to the west?
We are "holding our own." Who's holding the rest?

We are "holding our own," simply "holding our own;"
No broader, no deeper, is life or work grown.
By growing still better we come to our best;
We're not "holding our own" if He holds not the rest.

—Ralph I. Munson, in Sunday School Worker.

SUNDAY SCHOOL ANNUAL PICNIC AT MELBOURNE, AUSTRALIA

Some Young Picnicers—Children of the Saints and friends of the Victorian Conference, Melbourne, Australia.
Conference President, C. B. Robbins stands at the back.

## Greetings From Australia

The children of the Victorian Conference desire to let their friends in Zion know of their good endeavors and love for Sunday School work. The picture is taken at their annual picnic held on Cup Day, a public holiday in Melbourne. The young picnicers have, as seen by the picture, been enjoying themselves in innocent pleasure and have been helping themselves to oranges. At the picnic, races and other competitions were engaged in and prizes were awarded. The youths are brought up from infancy in the knowledge of the Gospel and taught to enjoy themselves righteously, and to seek companions who will elevate. A Christmas tree will be the next move for the children and we hope to let you, who are readers of the JUVENILE, know more of how we are enjoying ourselves within the guardianship of the servants of God and under the inspiration of His Gospel.—Raymond Kneale, Conference Secretary.

**Capacity never lacks opportunity; it cannot remain undiscovered because it is sought by too many who are anxious to utilize it daily.**

**"There is no place in the universe for a shirk or a whiner. Both are intolerable on earth, and surely heaven has no room for either."**

**We should be thankful that life comes to us in such little bits. We can live one day well enough. It is a blessing that this is all God ever gives us at a time.—J. R. Miller.**

# Children's Section

## Aunt Mary's Stories

### II.

HONKIE'S ARMY: HONKIE AS A DETECTIVE

*By Mary F. Kelly*

When Honkie had anything on his mind, he gave very little thought to other matters, therefore when Uncle Philip said he would make him a sword and have it ready for the drill on Saturday afternoon, Honkie was thinking of that sword and of nothing else.

Uncle Philip was Honkie's grandma's youngest son, a young man about seventeen years of age, and next to Brother Henry, who was fighting in France, the greatest hero ever born, in Honkie's opinion.

About two p. m. the following Saturday Honkie ran across the street to Grandma's house to get the sword, knowing that Uncle Philip would not disappoint him. As he was going round to the back door, he noticed that the window of the cellar was out, so to save time climbed in that way and was soon in the kitchen. The house seemed quite dark, but then, Grandma always had the blinds down in summer to keep the house cool. Stepping into the dining room, he was surprised to see a strange man there. The room was quite untidy, all the sideboard drawers being open, and the man was busy packing things into a suitcase, spread out upon the floor.

But Honkie was looking for a sword, not for silverware, and addressing the man, he said: "Say, Mister, have you seen my sword?"

"No, I haven't," answered the man savagely. "Get out of here."

He was advancing towards the boy with an evil look in his eyes, but Honkie had caught sight of the wooden sword in the opposite corner of the room, and rushing forward, he brandished it fiercely, crying out: "Oh, boy ain't that a beauty, now! Say, mister, you tell Uncle Philip thank you for me, won't you. So long!" and he was out of the house, slamming the front door sharply, before the burglar could get over his astonishment.

Honkie rushed home and found his mother and grandma sitting upon the porch. They admired the sword which was really beautifully made, for Uncle Philip had learned carpentry work at school and no trouble was too great for him to take to please his little nephew.

"Douglas," said his mother, "carry Grandma's valise over for her, will you?"

"Sure," said Honkie, for he dearly loved his Grandma, and would do anything in the world for her.

As he took hold of the suitcase, an idea struck him. "Say, Nan" (he had called his Grandma "Nan" ever since his babyhood days) "what is that man with the suitcase doing over in your house?"

A few hasty questions soon drew out the story, and his mother telephoned for the police.

As soon as Honkie realized the situation, he seized his bugle, and rushing outside, sounded the "call to arms" as loud as he could.

The army, which had already gathered in the street for drill practice,

came running to him. He soon told them about the burglar and asked the boys to surround his Grandma's house and not allow the man to escape.

When they reached it, the thief, with a valise in his hand, was seen running across the meadow at the back of the house, and had nearly reached the river. The children followed, shouting with all their might. The man turned and fired his gun at them, but no one being hurt the boys ran bravely on, shouting all the more, for the police had just come in an automobile, and the men were soon in hot pursuit.

The burglar, seeing that he would have to run fast to make his escape, threw down the valise and was soon hidden in the reeds by the river. The police ordered the children to go back, which they thought very cruel, as they wanted to have the glory of capturing the thief, but the officers allowed Honkie to take charge of the suitcase, upon his promising not to unfasten it, but to deliver it to his grandma at once.

Later in the day, the police got the man, who had some of Grandma's best spoons and Uncle Philip's watch in his pockets, besides other things which belonged to other people he had robbed.

Grandma gave the "army" a beautiful big American flag as a reward for their good work in keeping track of the thief until the police came up, and Uncle Philip gave Honkie a real windup watch for himself because he was so glad that the burglar had not made off with his fine gold one.

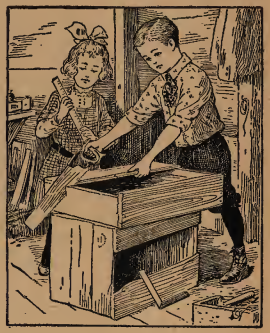
## How to Make Seed Boxes

*By M. O. Forbes*

Boys and girls, have you ever had a vegetable garden of your own? If you haven't, perhaps you don't know that it's time to begin to plan for one now.

All the seedsmen who advertise send out splendid catalogues. Write for several of these, then prepare your boxes while you are waiting for the seeds

If you know how to use a hammer



GROCERS' BOXES MAY BE USED

and tacks, you will probably like to make the boxes yourself, but they can be made from grocers' boxes by cutting them down to the proper height. When finished, the "flats" should be about 16 inches long, 6 inches wide, and 3 inches high. Bore two rows of small holes —about ten in all, in the bottom of each box, so that the water will drain off, or, if you make the boxes yourself, leave a space a quarter of an inch wide between the boards that form the bottom.

Zinc trays to catch the drainage are very handy, if you want to keep the boxes in a living room. They should be made a little larger than the boxes, and can be ordered of the plumber. If you have a warm attic, or a light cellar, you will find it more convenient to care for your seeds in one of these places.

You must provide still further for draining your seeds, so that they won't become water-logged and rot. Cover the bottom of each box, about

"WHAT FUN IT IS TO CHOOSE YOUR SEEDS"

half an inch deep, with clinkers, small pebbles, or bits of crockery.

When your boxes are made, you have to prepare the soil. The more carefully this is done, the better success you will have with the seedlings. With each shovelful of garden soil, you should mix half a shovelful of sand and half a shovelful of manure. Be sure to mix them thoroughly, and while doing it, moisten with a little water. Then sift the mixture.

You will need a sieve with a very coarse mesh for this, and you may make one by tacking wire netting (quarter inch mesh) to a small grocer's box from which the bottom has been removed.

The coarse soil, which will not go through the sifter, should be placed in the boxes next to the drainage. Make this layer about half an inch deep. Fill up the rest of the box to within an inch of the top with the fine soil. Press it down evenly with a brick or a piece of board so that it is firm in all the corners and edges as well as in the middle

Don't mix your soil, however, until you are ready to put in your seeds, for it will dry out and the seeds will be slow in sprouting. The day before planting, put your seeds to soak in luke-warm water. When the boxes and seeds are ready, make little furrows with a pointed stick, or ruler; the furrows should be a quarter of an inch deep and one and a half inches apart. Don't put more than ten to twelve seeds to each inch.

If you plant more than one sort of seed in a box, you can mark each section with a small piece of wood on which you have written the name of the seed.

Now that you know how easy it is to start your own gardens, you can discover what fun it is to choose your seeds, and then to watch them sprout and grow into tiny plants. Next month we will tell you how to care for them, and how to transplant them when they are large enough.

Have you ever picked your own tomatos, or lettuce; or pulled your own radishes, turnips and potatoes? And don't they taste better than any you ever tasted before?

## I Have Quit Smoking

And I am cleaner.

My breath is not revolting.

I am not a public nuisance.

I am not an offense to my wife and children.

My house is fresh and clean, and there is no second-hand stench of stale tobacco there to disgust.

I have a steadier heart; I can work harder, walk farther and climb higher.

I have a better conscience, for I am not sneakingly looking for a chance to smoke unobserved.

I am not mastered by a habit.

I am not burning up my money.—*By a Former Smoker, in the Evangelical Herald.*

## His Teacher

Two gentlemen met on a steamer, and talked with interest of many things, among others of Sunday Schools.

"To tell the truth," said one, "I am not very enthusiastic about that kind of work. I was a teacher for many years, and, after all, I seemed to have done no good."

"Well, I do believe in Sunday School work," said the other. "As a lad, I received lifelong influences for good in my class at school;" and he named the school with which he had once been connected.

"Were you taught there?" cried the other. "That was where I taught. Were you there in my time? My name is ——."

"And I was your scholar. I remember you now."

The younger man gave his name and memories succeeded each other concerning that old school, unforgotten by both. There, side by side, stood the teacher who believed he had done nothing, and the man he had influenced for life.—*Sel.*

## Where the Scissors were Lost

"John, I have lost my scissors," said Mrs. Lee to her husband, as he came in one evening. "I can't find them anywhere. We have looked all over the house, even into the stove and the pantry, and out in the yard, and they can't be found. Somebody must have stolen them."

"I will get you a new pair tomorrow," said Mr. Lee.

Twelve weeks passed. Mr. Jones, the village preacher called in to see the Lees on his rounds. In the course of conversation, Mrs. Lee remarked: "Brother Jones, our family record has never been written in our Bible, and I would be glad if you would draw off the record for us."

"With much pleasure," responded the minister.

Mrs. Lee went and brought the good Book from its place on the bureau, and laid it in the hands of the minister. He began turning through the Book when, to his surprise, out dropped a pair of scissors.

"Dear me!" shouted Mrs. Lee, "there are my scissors! I am glad to find them. I was sure they had been stolen."

For three months the scissors had been lost in the Bible!—*Baptist Boys and Girls.*

## The Electric Management of Women

When she talks too long—Interrupter.

If her way of thinking is not yours—Converter.

If she is willing to come half way—Meter.

If she wants to go farther—Conductor.

If she wants to go still farther—Dispatcher.

If she wants to be an angel—Transformer.

If she gets too excited—Controller.

If she proves your fears are wrong—Compensator.

If she goes up in the air—Condenser.

If she wants chocolates—Feeder.

If she sings false—Tuner.

If she is in the country—Telegrapher.

If she is a poor cook—Discharger.

If she eats too much—Reducer.

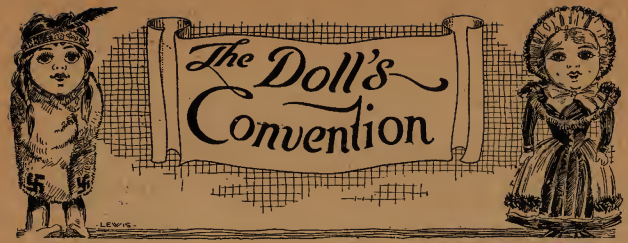
If she is wrong—Rectifier.

If she is cold to you—Heater.

If she gossips too much—Regulator.

If she fumes and sputters—Insulator.

If she becomes upset—Reverser.—*F. M. Graw, in Life.*




*Story by Annie Lynch; Pictures from dolls furnished by Harold H. Jenson*

## New Year in Holland

X.

"Happy New Year" is the hearty greeting of Wilhelmina and Hans, the dolls from Holland.

"Aren't these dolls quaint? Wilhelmina is dressed in a black skirt with red stripes, colored waist, flowered waistcoat, bright cap and wooden shoes. Hans also wears wooden shoes, and his bloomers are blue and he has a large hat. They have brought their national flag, red, white and blue stripes—the same colors as ours."

"Children, look on your map and find Holland. This is where we get our spring bulbs, the crocus, the daffodil, the tulip, and many others. They raise acres of them, thousands and thousands of these bright flowering bulbs. It must be a beautiful sight when they are all in bloom, don't you think so?"

"Wilhelmina is waiting to tell us about her home and about their New Year's celebration."

"I was born in a very old house," says Wilhelmina, "but my parents now have a new, modern one. You would rather hear about the old house, wouldn't you? Some parts of it were three hundred years old, while the newer part was remodeled in 1780. It was built of tiny bricks on a high foundation."

"The rooms and barns were all under a high, steep roof of tiles. This roof covered not only our rooms, but two cow stables, one with stalls for twenty cows, the other nearly as large, and the barn proper which is used for storing the family carriage, tools and the milk that turned the churn."

"There was also a cellar for the milk and a dairy where there was a large churn connected with and turned by the churn mill."

"The living room was very large with three of its sides covered with white glazed tiles and in one of these tiled walls was an immense fireplace. The tiled floor was mopped every day."

"The fourth side of the wall was wainscoted with a built-in china closet, and what looked like doors to two more cupboards. You will be surprised when I tell you what was in these cupboards. Two beds were built into the wall and the doors were kept closed in the day time. At night when the door was opened, there was a colored or flowered curtain in front of the bed, which was kept drawn to keep out any draft. The panel above the bed as well as the mantel piece was decorated with beautiful blue plates and bowls. We are proud of our dishes and they are handed down from mother to daughter."

"The Dutch are very clean and the tiled walls and wood work are washed once a week. Windows and furniture are polished each Saturday and even the brick pavement is scrubbed spotless. We are not permitted to wear our wooden shoes in the house but leave them on the outside.

"There are no shades to the windows but wooden blinds to keep out the hot sun, white curtains, and always a row of flower pots with their bright flowers. We have an orchard of apple, pear and plum trees with a flower garden and rose bushes and a lawn where each week our family linen is bleached.

"From October to May our cows are kept in the stable, two in each stall. These stalls are built a foot higher than the brick floor, and each stall has a small window with four tiny panes of glass. The cows are curried and their tails tied to the beams to keep them clean. In the summer the stables are scrubbed, the woodwork is painted and curtains put up to the windows.

"Don't you think the Dutch housewife is a busy woman?" You want to hear about our New Year's day, don't you? We are up early on New Year's day, and hide behind the doors to surprise father and mother and neighbors with our "Happy New Year." It is great fun to hide and jump out shouting "Happy New Year." We all try to be first, so don't wait until we are dressed but hurry out in our nighties.

"A little later the poorest of the village children come in twos, threes or fours, knock at the door, open it as far as the brass chain will allow and call in a loud voice, "Much happiness and many blessings in the New Year."

"One of my sisters is at the door with a pile of pennies and gives to each child; and with the pennies given to the children their mothers will buy mittens or caps.

"At noon the postman comes with a great bundle of postcards. All of our relatives and friends and even the next door neighbor send postcards, and we enjoy reading the verses. In the afternoon we will go skating."

"What is it, Hans?" asks Wilhelmina. "You want to tell them about St. Nicholas day? Well, I am sure both the dolls and children will like to hear that."

Hans steps forward and says, "To the children of Holland, the day of all days is St. Nicholas day and we look forward to it with great delight." Who was St. Nicholas? Do any of you know? Of course the doll from Spain can answer that, for St. Nicholas was a bishop in Spain many hundreds of years ago. He was loved by all for his good deeds and acts of charity. Each December he is supposed to come from Spain. He rides a white horse through the air and brings with him a black servant who carries a large bag.

WILHELMINA AND HANS

"Several days before St. Nicholas day, we would find a sort of gingerbread, made into a woman at the churn, Adam and Eve in the garden, a boy or a girl, or sometimes an animal, in our stocking.

SOMETHING FOR YOU TO COLOR

The Dolls From Holland

"On the eve of the sixth, St. Nicholas himself, followed by his black servant, came to our living room and asked mother if we were good children and of course, mother always said yes.

"The children's baskets were then put in a row in the front room with a tuft of hay in each, and we were sent to bed. St. Nicholas would then fly on his white horse from chimney to chimney, go down into the front room and fill the baskets of the good children with toys and sweets. For bad boys and girls, if he ever found any, he left a turf and salt.

"Early on the morning of the sixth, we ran to the front room and began the hunt for our baskets, which were hidden behind doors or furniture. We then hurried to our warm living room to see what St. Nicholas had left. There would be a book or a toy, several figures of gingerbread, figures and letters of sweet cake, letters of sweet chocolate, hearts of pink candy and our initial made of a delicious pastry filled with nuts.

"Always there was a gingerbread girl or boy two feet high which was hung upon the wall and kept for weeks Is it any wonder that we just love St. Nicholas,"

"Just before we left home, a baby sister was born. An elderly woman carried the news to all of our friends and neighbors. She waddled from house to house, knocked at the door and called, 'folk in,' told the news and extended greeting of my parents and invited them to the celebration to be held in ten days. Soon children with parcels or bright red boxes knocked at the door, presented the parcel or box with the compliments of their mother. The parcel contained a present of a dress, apron or petticoat, while in the box was a rich cake, or delicious pastry for the party.

"After the children had admired the baby they were taken to the living room and given dainty crisp Dutch rusk with butter and sugar.

"On the tenth day, about eleven in the morning, the women arrived to the celebration. After all had taken baby in their laps, they were served with cakes and cookies and a "farmerboy." A farmerboy is made of raisins steeped in brandy and it is dipped from a beautiful silver cup with a large silver spoon into small glasses. Each baby receives a present from his parents of a beautifully engraved silver tablespoon with his name and date of birth on it.

(TO BE CONTINUED.)

## Did You Know That

The Otter is a fisherman who needs no hook or line?

The Beaver puts up bridges of wonderful design?

The Spider is a gypsy who lives inside a tent?

The Hornet fashions paper homes which none but he will rent?

The Bobwhite is a weather prophet, piping loud for rain,

The Dragon-fly knows how to run his hydro-æroplane?

The Honeybee's a miser who hides his pillaged stores?

The lazy Cowbird leaves her babes at other mother's doors?

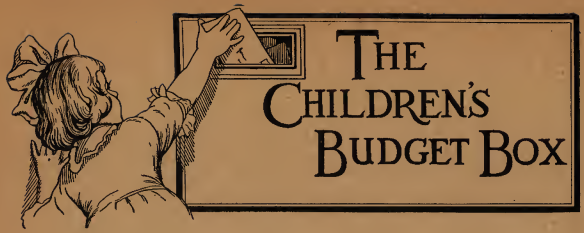
The Turtle is a mover with his house upon his back?

The Bobolink's a negro minstrel with his face so black?

The Cricket is a nurse, who sings the babies all to sleep?

The Froggie wakes them up, and says: "It's time to *peep, peep, peep!*"

—*Selected.*




The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following:

Best original verses of not to exceed twenty lines.

Best original story of not to exceed three hundred words.

Best amateur photograph, any size.

Best original drawing, black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be in black and white and on plain white paper, and must not be folded.

Address: The Children's Budget Box, "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

## The World's Sweet Song

The world is singing on the way
A sweet old song of life today;
And though wild storms of trouble beat,
That old-time song is wondrous sweet;
Sweet with the blessedness of light
After the fears and dreams of night.

The world is singing on the way,
Winter with memories of May,
Whose beauty not a shadow mars,
Since heaven's blue still holds the stars—
Love message in the morning bright
After the fears and dreams of night.

Irene Herbert,
Age 13. Maysville, Ga.
Route 2.

## The Valentine

As Beth was looking over the valentines she had made, a thought came into her mind to send a valentine to Mrs. Mason.

Mrs. Mason was a cross old lady who lived alone in a little cottage a block away from Beth's home.

Beth picked out a pretty valentine and addressed it, "Mrs. Mason."

When St. Valentine's day came, Beth took the valentine and went to Mrs. Mason's house. She put the valentine on the doorstep and rang the door bell. Then she ran and hid behind the hedge.

When Mrs. Mason came and opened the door and saw the valentine, Beth heard her say, "Bless the child's heart that sent this valentine. To think of anyone remembering a poor old soul like me!"

When Mrs. Mason had gone in and closed the door Beth came out of her hiding place and went home.

She was happy because she had made someone else happy.

Beth told her friends that she had given Mrs. Mason a valentine and what Mrs. Mason had said when she found it.

The children never called Mrs. Mason a cross old lady any more.

Nora Young,
Age 9 Sterling, Alta., Canada.

## Little Betty

I am going to tell you about a poor little girl, whose name is Betty Nielson. When she was four years old

her papa was called to go to war. When Betty was almost five years old her papa came home on a furlough and stayed for three weeks, and then he had to go back and fight. He had not been away more than a month when they received the news that he had been killed. Betty and her mother lived in England, and when they received the news, her mother fell ill and died the 6th of January. That night Betty lay down on her bed without undressing and cried herself to sleep. The next morning there was no mama to give her a good-morning kiss, but one of the neighbors came and took Betty to her home, but all the people were poor and had children of their own, so Betty was taken to the Orphans' Home. She had only been there two days when there came a lady to find a little girl to be her own. When she saw Betty she asked them to let her have her; she said that she had a little girl once but she had died, so they let her have Betty and she adopted her.

She was a "Mormon" woman and she taught Betty to say her prayers every night and morning. Betty's sixth birthday came at last, and she got a dolly, some pretty dresses, a coat, and cap, and she was a very happy little girl.

Almina Bowler,
Age 11 Heber, Ariz.

Photo by Andrew Watt,
Age 12. Layton, Utah

Ervin Anderson
Age 11. Hatch, Utah.

## Scout Work

I have often longed for the time to come, to become a Scout, as I thought how much good they did, and what they accomplished. We were organized in November, 1919, and called our Patrol "The Black Eagle." There are eight of us in our Patrol and all live wires, ready to help those in need, and do what we can in any way.

During the coal shortage, our ward felt that it would have to close the meetings, but our Scouts decided that before our Sunday School should close we would go and haul wood. We appointed the day and left near noon, and it took us about one hour to chop down the trees. By three o'clock we had a nice load of wood, and tied it down to the sleigh and started for home. By the time we got home it was about five o'clock.

The Church finally got some coal and so we decided to sell the wood. And with the money we expect to buy Scout suits.

Aldon Tall,
Age 13. Rigby, Idaho.

Drawn by Hans Olson
Caliente, Nevada.

## Honesty Pays

In a little Western town a man who owned a store hired a boy to clerk for him. The man thought he was an honest boy and put a great deal of trust in him.

One day the boy sold goods to his brother at cost. His brother's neighbor being in the store at the same time bought the same goods from the proprietor. He asked him how much he owed for the goods and paid it. He called the proprietor aside and said, "How is it that you charge much more for the same goods than your clerk does?"

"Does my clerk sell goods for less than I do?" asked the proprietor.

"Yes," said the customer, "He sold the same goods to his brother at cost."

That evening the proprietor asked the clerk what business he had to sell goods at cost. The boy hung his head and said nothing. The man handed the boy his wages and said,

"Here are your wages, you are discharged."

After that the boy resolved that "honesty is the best policy."

Roscoe Gibb,
Age 12. Hill Spring,
Alberta.

## Things as I See Them

It is Autumn and Jack Frost has been busy painting the leaves and putting beautiful tinges on the forests, fields and meadows, so I shall tell you what I observe as I stand here gazing at the landscape around me,—barren, still, beautiful.

The sun is sinking, the earth is radiant, and a cool evening breeze carrying the fresh perfume of nature, rustles by, causing the dry leaves around me to scamper about and finally rest next to Mother Earth, where they will decay, thus enriching the soil.

Suddenly I hear the quacking of a flock of ducks as they fly toward the marsh where their lives are in constant danger from the shot of the hunter.

A cow-bell in the distance causes me to turn my gaze toward the hillside, and I see a herd of cattle coming from the now dry canyon, to seek feed in the valley.

As I behold these things my gaze turns to the brown meadow, and the thought occurs: How beautiful it will be in the spring when the flowers are

dotted here and there among the green love and hopefulness. If we would be as the flowers, how much good we could do by brightening each other's lives with sunshine and love, so that in the end when our summer on earth here is done, that we will be as the leaves, keeping on progressing in the world to come.

Ida Howell,
Age 13. Malad, Idaho.

Photo by Andrew Watt
Age 12 Layton, Utah

## Spring

Hark! the sound of happy children
Coming from the meadows green;
They were first to send their greetings
To welcome back the glorious spring.

Hear the brooklet trickle, trickle,
From the hoary mountains blue,
Down among the shady grasses
Where the fragrant flowers grew.

And the birdies pipe their message
From the shady apple tree,
For they, too, are happy children,
To be back this spring to see.

From their holes far in the forest
Squirrels chatter one by one,
Of the glory of the morning,
Of the brightness of the sun.

All the world is glad, dear children,
Frosty winter's gone to rest;
Each bright season makes us happy,
But the springtime is the best.

Mirla Greenwood,
Age 12 Sandy R. D. No. 3.

## Honorable Mention

Zina Anderson, Lehi, Utah.
Willie Bennett, Taber, Alta., Canada.
Vontella Burr, Koosharem, Utah.
Verona Blake, West Point, Utah.
Eva Hope Blain, Spring City, Utah.
Lloyd Dockstader, Tetonia, Idaho.
Voyle Downs, Calgary, Canada.
Helen Gerber, Provo, Utah.
Helen Hemmert, Thayne, Wyo.
Vidella Holman, Manassa, Colorado.
Walter Huntsman, Provo, Utah.
Isabel Jackson, Manassa, Colorado.
Louise Jensen, Manassa, Colorado.
Rulon Newell, Mona, Utah.
Eu Dell Nielson, La Jara, Colorado.
La Faun Peck, 1007 E. 9th So., S.L.C.
Alice Richards, 218 1st Ave., S. L. C.
Clinton Shaw, Provo, Utah.
Wanda Stoney, Beaver, Utah.
Lena Sedgwick, Shildon, England.
Ray B. West, Jr., Logan, Utah.
Laura Wells, Malad, Idaho.
Wanda Young, Nyssa, Oregon.

## Dumb Animal Puzzle

SOLUTION.

1. Calf.
2. Alpaca.
3. Aye Aye.
4. Pangolin.
5. Peccary.
6. Black Bear.

## No Winners

The puzzle printed in the *Juvenile Instructor* for January, 1920, seems to have been too much for our young wise heads as not a single correct solution was received. The February picture is easier and the mail has already brought many answers.

# IDAHO TOWNS

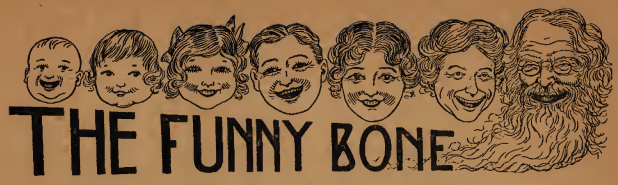
BY WALTER WELLMAN

Prizes of books will be given to the first ten of those under seventeen who correctly solve the above puzzle, and send us the best article of not to exceed two hundred words, or poem of not to exceed twenty lines, or on the subject of "Mother," or "Mother's Day." Answers must in by April 1, 1920. Address Puzzle Editor, *Juvenile Instructor*, Room 202, L. D. S. Church Office Building, Salt Lake City, Utah.

# Prindy and the Wishes

"SO now I am a Squirrel!" cried Prindy, peeping out of the in the tree. Far below she could see Thomas the gardener with his and with his red . Bobby and Bessy Feathertail were quarreling about their beautiful bushy . "Mine is the longest!" cried Bobby, who was a very vain little . "No, mine is!" cried Bessy. "I will measure them for you with my little ," said Prindy. So she opened her and measured their tails with her little and Bobby's was a whole inch longer than Bessy's! "I told you so!" shouted Bobby. "Come, children," said Mrs. Feathertail, "dinner is ready!" Dinner was hickory- and , with water in cups made of green . "Now," said , "we will go and get some more in the deep woods. We must have a full for the winter." So away they all went frisking to the deep woods. "I wish I had a ," said Prindy, picking up her skirt to hold the . But the squirrels tucked theirs away in their fat cheeks.

when they came frisking home again, Bobby stopped to look at himself in a full of water that was like a . "How beautiful I am!" he cried. And just then Prince, the big , ran barking from his "Fly, children!" gasped Mrs. Feathertail. But alas, Bobby was a moment too late and caught up with him and snipped a whole inch off the end of his beautiful ! "That's what comes of being vain," said Mrs. Feathertail when they were safe in the again. But comforted Bobby. "Your tail will grow again," she said. "And I will take the and snip an inch off mine too, if you like," said little Bessy. Then they all laughed and tucked them away snugly under a quilt of green for the night. Prindy looked up at the like in the sky. "It is fun to live with the squirrels," she thought. "I wish, I wish!" And pop! she was not in the any more, but in a great glass bowl full of water, that stood on the library table!




### A Dentist's Epitaph

View this grave with gravity,
He's filling his last cavity.
—Princeton Tiger.

### Ingenuity

Guest.—"Waiter, this steak is like leather and the knife is dull."

Waiter.—"You might strop the knife on the steak.—Gargoyle.

### Time to Cut It

"Dont you think her voice ought to be cultivated?"

"No, I think it should be harvested."—Boston Transcript.

### History by Ear

S. S. Teacher.—Now, boys, who can tell me who the apostles were?

Wide-Awake Willie.—I can. They were the wives of the epistles.—California Wampus.

### Preparedness

Wife.—"Dear John, mother was so pleased with all those nice things you said about her in your letter to me. You see, she opened it by mistake."

Hubby.—"Yes, I thought she would."—Baltimore "American."

### Good Night, Nurse!

Kid Sullivan (up to his old tricks)—Good morning, little one. Haven't I met you somewhere before?

Smooth.—It's quite likely. I used to be a nurse in the insane asylum.—Detroit Varsity News.

### Might Be Too Much for Him

Southern Parson (to convert): "Does yo' think yo' kin keep in de straight an' narrer path now, Sam?"

Sam: "I reckon I kin, pahson, ef dey ain't no watahmillion patches erlong de road."—Boston Transcript.

### The War's Aftermath

Here's an Advertisement that recently appeared in a Boston window:

"Wanted—Women to mangle."

### Another Miss-Alliance

Annie.—"So Jack is engaged, is he? And is Mabel the bride-to-be?"

Fanny.—"No, she is the tried-to-be!"—London Tit-Bits.

### Ignorance Was Bliss

He.—"Once and for all, I demand to know who is the master in this house?"

She.—"You will be happier if you don't find out."—London Blighty.

### Reason Enough

Miss Smart.—"I don't know what's the matter with that little man over there. He was so attentive a few moments ago, and now he won't even look at me!"

Mrs. Blank.—"Perhaps he saw me come in. He's my husband."

### Hard to Satisfy

"Every man should have the right to enjoy life, liberty and the pursuit of happiness."

"Some men ain't satisfied with the pursuit of happiness," declared Uncle Partridge.

"Huh?"

"They want it brung."—Lousiville Courier-Journal.

### Not Appreciated

"I sent you a kiss over the telephone," he said when he met her. "I hope you understood it."

"Oh, yes," she answered. "I understood all right enough. But to me a kiss over the telephone is like a straw hat."

"A straw hat?" he echoed. "How?"

"Why," she coyly answered, "it isn't fe[illegible]"

## "Mamma!"

—make a big pan of Doughnuts—let the kiddies eat them, and then ask them if good cooking can be accomplished with

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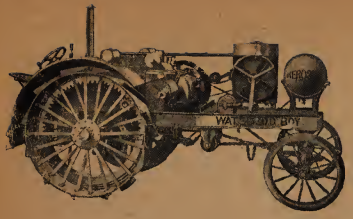


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